The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 1.—WHOLE NUMBER 990.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, . 8½ " " 4 "
" " HOLY COMMUNION, . 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for March.

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. GOOD FRIDAY. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of *"Venite Exultemus."* Proper Psalms instead of Psalms for the day.

APRIL.

1. Monday in Easter Week.
2. Tuesday " "
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

Poetry.

From the Christian Remembrancer.

Translation of St. Francis Xavier's

O Deus, ego amo Te,

BY REV. —. CASWALL.

My God, I love Thee, not because
I hope for Heaven thereby;
Nor because those who love Thee not,
Must burn eternally.

Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

And griefs and torments numberless,
And sweat of agony,
Yea, death itself; and all for one
That was Thine enemy.

Then why, O Blessed Jesu Christ,
Should I not love thee well?
Nor for the hope of winning heaven,
Nor of escaping hell:

Not with the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
O everloving Lord.

Ev'n so I love Thee, and will love,
And in thy praise will sing,
Solely because Thou art my God,
And my eternal King.

Selected Matter.

From Bishop Doane's Sermon.

Religious Training,

THE HOPE AND BLESSING OF THE STATE.

That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple.—*Psalm* cxliv. 12.

1. In the great work of Christian Education, our aim attempts the highest standard. What can it be, less than this, and yet be Christian Education? No height or depth of learning makes it up. No reach or range of accomplishments fulfills it. It is not, merely, to seek pardon for all sin; or to obtain, some how, a hope of happiness, in heaven. It must go down deeper, and spread out wider, and reach up higher, than all that. It must restore in man, the image which the Fall defaced; God's image: and it must fit him for reunion with the Fountain, whence his being sprung; the Godhead. Can it be stated more sublimely, or more justly, than in Milton's words: "the end of learning is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him: as we may, the nearest, by possessing our souls of the true virtue; which, being united to the heavenly grace of faith, makes up the highest perfection"?

2. Need it be said, of such an aim, that it requires the utmost care and skill to reach it? Value is the equivalent of cost. What should that cost, then, of which the Saviour said, "What shall it profit a man, to gain the whole world and lose his own soul?" It cost His blood, to make salvation possible. What shall it cost to make salvation actual? Do parents think of this? To marry. To have children. To lay up a fortune for them. To make a place for them, in what they call the world. To live a laggard life of self-esteem and self-indulgence; and, then, to leave them to the same dull, damning, round. Is not this, so far as life enables us to judge, the common standard of parental duty? Do teachers think of this? To have so many scholars. To have the children of great men, and fashionable women. To get them, somehow, through the term; and have the money for it. Is not this, in a great part, the theory and practice of instruction? Can this repair the ruin of the Fall? Can this fit souls to be with God? Can this complete the work, which the humiliation at Nazareth, the agony of Gethsemane, and the death pang of Calvary, did but begin?

3. Need it still be added, that, of such a work, the power and glory must be God's? It begins in holy Baptism, which is God's ordinance; when the child is new-born, and becomes the child of God. It receives its full supply of grace in Confirmation, which is God's ordinance; when the Holy Ghost, so the young heart be meek and gentle, like the dove, which is Its emblem, descends upon the brow, on which the Cross was traced, to be its Guardian and its Guide, its Teacher, Comforter, and Sanctifier. It is admitted to the stores of heaven, in spiritual nurture and salvation, at the Holy Supper, which is God's ordinance; when He, who gave Himself, upon the Cross, to ransom souls from everlasting death, again bestows Himself, in Bread and Wine, which He hath blessed, and called His Body and His Blood, to feed their souls, for everlasting life. It is directed and instructed by the Holy Bible, which is God's ordinance; and which is made the rule of faith, and plan of life, and mirror of all godliness. And it is carried on, advanced and perfected, in the Holy Church, which is God's ordinance; a home for nurture, a school for training, and a fold for shelter, to the dear lambs, for which the Shepherd gave His life. These are the outlines, and the great way-marks, of Christian Education. To fill them up, would be beyond our purpose, and your time. You, that have children, begin with them, at the beginning, at the Sacred Font, in which the wave of life, from the pierced side of Jesus, ever springs; and go, from that, to follow out, by your own constant care and pains, and by the constant care and pains of those who you shall call in aid of such a work, the teachings of the Prayer Book: and you shall win, from God, in answer to your prayers, and realize, in those sweet pledges of your love, dearer to you than your heart's blood, the prayer which David offered, for the children of his care: "your sons shall grow up as the young plants, and your daughters shall be as the polished corners of the temple." Leave them to themselves, unbaptized, unconfirmed, unfed, at the dear Board, which Jesus set, to do the way of their wild will; and ripen, in their souls, the seed of that old curse, which fell upon our nature, in the Fall: and briars and brambles, bound in bundles for the burning, and ruins, in which owls hoot, and bats whirl, and snakes crawl, and toads squat, will be transcendent beauties, and ineffable delights in comparison.

"That our sons may grow up as the young plants, and our daughters may be as the polished corners of the temple." There is a beauty in these images of the enraptured Poet-king, far beyond that which merely meets the eye. There is a moral, there is a spiritual, there is an immortal beauty. These are not plants of earth; to fade in autumn, and die in winter. They are "trees of righteousness, the planting of the Lord." "Planted together with Him, in the likeness of His death," they "shall be, also, in the likeness His resurrection." Transplanted, for a time, to the green pastures and still waters of His Paradise, their everlasting place shall be by that "pure river of water of life, clear as crystal, which proceedeth out of the throne of God, and of the Lamb." Nor, are these "corner-stones," however "polished," of "temples, made with hands," that wicked men may overthrow, and desecrate, and leave no stone upon another, and sow their very place with salt. But they are "living stones," hewn from a living rock, the Rock of everlasting ages. They are built by spiritual hands, a spiritual house. They stand on Him, who is the precious Corner-stone. They live and grow in Him, and shall forever live and grow in Him; a temple of the Lord, an habitation, through the Spirit, of the only and immortal God.

From the Gospel Messenger.

Father Nash.

MR. EDITOR:—I send you the following interesting letter, just received from my friend, KENT JARVIS, Esq., in relation to the late venerable Father named above, which I think all your readers, as well as myself, will consider as deserving of a place in your columns, though not written for such a purpose. I feel personally thankful to the author for his valuable confirmation of my statements respecting Father NASH, and trust he will excuse my sending it to the *Gospel Messenger*.

February 9th, 1850. W. H. D.

MASSILLON, Stark Co., Ohio,
January 18, 1850.

WM. H. DELANCY, D. D.:

Right Rev. and Dear Sir:—Being a constant reader of the "*Gospel Messenger*," I noticed in a late number of that excellent Journal, (not now before me,) in connection with that portion of your late charge relative to catechetical instruction, a reference is made to the late Rev. FATHER NASH; and in a note appended thereto (if my memory serves me correctly,) it is stated that—"*It is said* that it was the custom of Father Nash to catechise the children of his Parishioners, in their families,"—or language of similar import. When first reading that part of your invaluable charge, and the note alluded to, my mind irresistibly recurred to the days of my infancy, youth, and entrance to manhood, as connected with the ministry of good Father Nash—than whom the memory of no man has so large a share in my affections, save that of my own honored and dear Father, and who, like his Pastor, has long since gone to his final account in the triumphs of faith. But to you, as my former Bishop, I feel at liberty to say, that I was grieved to find any equivocal language touching a custom so universally, so industriously and so *long* pursued by that eminently pious and meek servant of God—a practice so universally known in all the region of his ministry—a *fact* to which many in Cooperstown and throughout Otsego, and large portions of Oneida and Chenango counties, can bear honorable testimony. Therefore, I regret that you did not say—"It was his constant practice to catechise the children of his Parish in their families." And you might have added, with equal truth and propriety, that he also frequently did so in the various Common Schools in the vicinity.

I can, however, well understand that coming into your Diocese as you did, long after the death of that good man, and being located at so great a distance from his field of labor, you were not advised of the fact that such was his practice. And my object in addressing you is to bear my humble and thankful testimony to its *truth*. Had I felt myself competent to do justice to that humble and zealous divine, I should have addressed a communication upon this subject *generally* to the "*Messenger*," but have finally preferred addressing you personally. In addition to my own testimony, I am fully persuaded, that few persons can be found of forty or fifty years of age, who were born and bred in the vicinity of Father Nash's ministry, who have not "*many a time and oft*," attended his catechetical instructions at the family altar, publicly in the Church and in the Common School; and I would to God that his example in this respect, was followed to the same extent, firmly believing that we should hear much less of "heresy and schism."

When I resided in Lowville, N. Y., I occasionally saw the late Rev. Dr. Rudd, who informed me that he contemplated publishing a Memoir of Father Nash; and I regret most deeply that he did not do so. Cannot this yet be done? I am of the opinion, that with the aid of many yet living in Cooperstown, Exeter, Richfield, Utica, &c., we could furnish, (with Mr. Nash's family,) the requisite material.

I trust, my dear sir, that you will excuse the liberty I have taken in addressing you, and permit me to urge you to visit Massillon on your way to the next General Convention, at Cincinnati.

With sentiments of the highest respect,
I am, Rt. Rev. and Dear Sir,
Your Obedient Servant,
KENT JARVIS.

AIM AT SAFETY.—In all that thou doest, think of nothing so much as of safety. It is safer to be silent than to speak—it is safer to leave unuttered whatever is without sense and reason.

Communications.

For the Churchman.

Augustinus.

AN EXPLANATION OF THE 27th ARTICLE OF OUR CHURCH IN THE WORDS OF ST. AUSTIN.

Anglo-Catholic Councils of London and of Trenton.	*Anglo-Schismatical Synod of Westminster.*
Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ.	Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ to walk in newness of life:—The infants of one or both believing parents are to be baptized. By the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such, (whether of age, or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

The Apostle says that "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean but now are they holy." Whatever this sanctification be, it is certain that it does not avail to make them Christians and put away their sins unless they be made believers by the Christian and ecclesiastical institution of the sacraments. For neither are the unbelieving married, though united to holy and righteous partners cleansed from the iniquity which seduces them (as beings separated from the kingdom of God) to come into condemnation; nor are children begotten of holy and righteous parents freed from the guilt of original sin, unless they be baptized in Christ.[*]

"How," said Nicodemus, "can a man be born when he is old?—can he enter a second time into his mother's womb and be born?" He knew only the birth from Adam and Eve; he knew not yet the birth from God and the Church. He knew only those parents who beget for death; he knew not those who beget for life. Whereas there are two births, he knew but one. One is of the earth, the other of heaven. One is of the flesh, the other of the Spirit. One is of mortality, the other of eternity. One is of male and female, the other of God and the Church. The one cannot be repeated; neither can the other. Whoever says, thou mayest be spiritually born again; answer as did Nicodemus, "Can a man enter the second time into his mother's womb and be born?" I have been once born of Adam, Adam cannot beget me again. I have been once born of Christ, Christ cannot beget me again.—As the womb cannot be repeated, so neither can baptism.[†] Water outwardly manifesting the sacrament of grace, and the Spirit inwardly working the benefit of grace, loosing the bond of sin, regaining good to nature, regenerate in one Christ, the man generated in one Adam.[‡] The prescriptions of the old law were the shadows of things to come. Thus, he who is washed aright in the sacrament of baptism, which was figured by the water of aspersion under that law, is cleansed also spiritually that is invisibly both in flesh and soul, that he may be clean both in body and spirit.[‖] As the generation of the flesh of sin by one Adam draws to condemnation all who are in that way generated; so the generation of the spirit of grace by one Jesus Christ draws to justification of eternal life all who predestinated are in that way regenerated. But the sacrament of baptism is truly the sacrament of regeneration. Wherefore, as a man who has not lived cannot die, and he who has not died cannot rise again; so he who has not been born cannot be born again. But it behooves, that if he has been born, he should be born again. For, "unless a man be born again he cannot see the kingdom of God." Even the infant it behooves to be wet with the sacrament of regeneration, lest without it he depart this life in evil case; and he is not so wet, but for the remission of sins. On account of the questions which are or may be mooted on this subject, we should bear in mind, that the full and perfect remission only of all sins takes place by baptism; but that not the whole quality of the man himself is immediately changed. The spiritual first fruits, in them that profit from day to day the newness increasing, change in them what is carnally old, till the whole is so renewed that even the animal infirmity of the body advances to spiritual strength and incorruption. The law of sin, which the apostle calls sin when he says, "let not sin reign in your mortal body that ye should obey it in the lusts thereof," does not so remain in the members of those who have been born again of water and the Spirit, as if its remission was not made there, where there takes place a full and perfect remission of sins, all enmities being slain by which we are separated from God. But it does remain in the oldness of the flesh, as a thing overcome and broken, provided it do not revive by illicit consentings, or be recalled to its proper reign and domination.—From this oldness of the flesh, in which is that law of sin or sin now remitted, the life of the spirit, in whose newness the baptized are born again by the grace of God, is so distinct, that the Apostle thought it little to say that such are not in sin, but goes so far as to say that they are not in the flesh itself, even while they are in this life.—[Rom. viii, 8, 9.] Even while the law remains concupiscently in their members, its guilt is discharged; but it is discharged to him who has received the sacrament of regeneration, and has now begun to be renewed.[§] Concupiscence, as a law of sin remaining in the members of this body of death, although born in infants, is loosed from guilt in such of them as are baptized, is left for a conflict, but if they die before the conflict, results in no condemnation. In baptized adults, however, having the use of reason, it is of its own will that the mind consents to that concupiscence in sinning; their sins being blotted out, and the guilt discharged by which concupiscence held them bound, it remains for a conflict, but not to harm them till death is swallowed up in victory, (1 Cor. xv. 54.) and peace being perfect, nothing remains to be overcome. If they consent to things illicit, it holds them guilty, and draws them to the second death and damnation, unless they be healed by repentance and acts of mercy, through the heavenly priest interceding for us.[¶] The Apostle says, "as many of you as have been baptized into Christ have put on Christ;"—(Gal. iii, 27); and if we confess this, we confess that he who is baptized is regenerate, and therefore that his sins are remitted. How then doth John say, "he that hateth his brother is in darkness even till now," (1 John ii, 9,) if remission of sins has already taken place. Is there not in schism hatred of the brethren? Confessing that in schism there is the baptism of Christ, we undertake the solution of the difficulty. Was not Simon Magus baptized with the baptism of Christ? Were not his sins remitted? The schismatical Donatists are obliged to answer in the affirmative. Why then did Peter say that Simon had no part in the lot of the Saints? It will be answered: because he afterwards sinned by wishing to buy with money the gift of God. But what if he came to baptism in deceit? Were his sins remitted or not? If they were, how does the expression apply, "the holy spirit of discipline will flee from deceit?—(Wisd i. 5.) If they were not, and he afterwards with a true sorrow confessed his deceit, must he be baptized again? To say so would be madness. As then, in the case of him who came in deceit, there is no second baptism, but he may be cleansed by that pious correction resulting from baptism, so that which was before given may then begin to avail for salvation when the deceit is gone, by a true confession; so he who received baptism in any schism, when he returns to the unity of the Church is not to be re-baptized; because by that reconciliation the sacrament now begins to profit for the remission of sins, which it could not do being received in schism. If it be said, that in the case of him who came to baptism in deceit, the sins were by virtue of so great a sacrament, remitted in that moment of time, but immediately returned through his deceit, as when one passes from darkness through light to darkness; so is it with those who are baptized out of the communion of the Church, but yet are baptized with the Church's baptism, which wherever it be is holy in itself. It is not their baptism, who separate, but of the church whence they separate. Now, that remitted sins return, our Lord teaches us in the case of that servant to whom he forgave ten thousand talents, but ordered him to render them again when he had no pity on his fellow-servant.[*] "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to Himself a glorious church, not having spot or wrinkle or any such thing."—(Eph. v, 25—27.) In these words we are to understand, that by the same washing of regeneration and word of sanctification, all the evils of regenerate men are cleansed; not only all the sins which are remitted in baptism, but those which through human ignorance or infirmity are afterwards contracted. Not that baptism is to be repeated as often as we sin, but because by that which is once given, it comes to pass that not only before, but afterwards, the pardon of all sorts of sins is obtained by the faithful. For what would repentance profit before baptism, unless baptism followed, or afterwards, but for the baptism which preceded. In the Lord's prayer, our daily cleansing, with what effect could it be said, "forgive us our trespasses," were it not said by those who have been baptized?

The universal church of old maintained that faithful infants obtained the remission of original sin by the baptism of Christ. Hence St. Cyprian shows how the Church from the beginning maintained this belief; and although he was the great patron of infants, yet did he confess, that they were not free from original sin; since had he denied that he must have given up the reason for their baptism, their reception of which he defended.[†] If in respect to the baptism of infants, the divine authority is sought, we may rightly conceive what avails in infants the sacrament of baptism, from the circumcision of the flesh; although whatever the Church universal holds which was not decreed by councils, but always retained, is very justly believed to be derived from apostolic authority. Abraham was justified before he received circumcision; Cornelius was endowed with the gift of the Holy Ghost before he was baptized: yet the Apostle says of Abraham himself, "he received the sign of circumcision, the seal of the righteousness of faith,"—(Rom. iv. 2, 3,) when he had already believed with the heart, and it was imputed to him for righteousness. Why then was he commanded to circumcise thereafter, on the eighth day, every male infant who could not believe in the heart, that it might be imputed for righteousness, except because the sacrament availed much in itself. As therefore in Abraham the righteousness of faith went before, and circumcision was added as a seal of the righteousness of faith; so in Cornelius, spiritual sanctification went before in the gift of the Holy Ghost, and the sacrament of regeneration was added in the washing of baptism. And as in Isaac, who was circumcised the eighth day of his birth, the seal of the righteousness of faith went before, and because he imitated the faith of his father there followed as he grew that righteousness whose seal had gone before in infancy; so in baptized infants, the sacrament of regeneration goes before, and if they retain Christian piety there follows in the heart the conversion whose mystery went before in the body. And as in the thief, what was wanting of the sacrament of baptism the mercy of the Almighty filled up, because not by contempt, but by necessity it was wanting; so in infants who die baptized, the same grace of the Almighty is believed to fill up, what, not from impious will, but the helplessness of infancy, they could neither believe with the heart to righteousness, nor confess with the mouth to salvation.—Hence, when others answer for them that they may be baptized, it avails to their consecration, because they cannot answer for themselves.—Thus it appears, that the sacrament of baptism is one thing, conversion of heart another; but the salvation of man is completed by both. Baptism may take place where conversion of heart is wanting, the latter may be without the reception of baptism; but cannot be where baptism is disregarded.[‡] All sins are washed away in the washing of baptism. The guilt of original sin will remain in the carnal offspring of the regenerate, till it is washed away in the washing of regeneration. For a regenerate man does not regenerate the children of his flesh, but generates them; and he conveys the guilt to them, not because he is regenerated, but because he has himself been generated.[‖] The parents convey what is not in themselves, on account of that spiritual seed with which they have been regenerated, though it was in the carnal seed by which they begat their children. Although, therefore, the body also is sanctified in holy baptism, it is sanctified to the end that through the remission of sins, it may not be obnoxious to the sins past, to that concupiscence of the flesh which is in it, to which every man is necessarily born obnoxious, and would die obnoxious were he not born again. I have nowhere said or written, that men are not made new through baptism, but as if made new; not freed, but as if freed; not saved, but as if saved. Far from me to consider as empty the grace of that washing in which I was born again of water and the spirit; by which grace I was freed from the guilt of all sins, either derived from birth or contracted by an evil life; by which I am freed, as I know, from entering into temptation drawn away and enticed by my concupiscence; by which I am freed to be heard, saying with my fellow Christians, "forgive us our trespasses;" by which I shall be freed, as I hope, for ever, when no law in my members wars against the law of my mind. I do not make the grace of God empty[§] Let the Pelagians tell me in what the righteousness of Christ avails baptized children? If they be Christians, they must confess that it avails children something. Whatever it avails them, it cannot avail them as unbelievers. They are therefore compelled to rank them in the number of believers, and consent to the holy authority of the universal church, which thinks them not unworthy the name of believers. As therefore, the spirit of the righteousness of those through whom they are born again, conveys by the baptismal sponsion, faith to children, which faith they could not have in their own will; so the flesh of sin in those through whom they are born, conveys to them harm which they have not yet contracted in their own life. The Spirit of life in Christ, regenerates them faithful; the body of death in Adam, had generated them sinners; the one is a carnal, the other a spiritual generation; the one makes them sons of the flesh, the other of the Spirit; the one sons of death, the other of the Resurrection; the one sons of the world, the other of God; the one sons of wrath, the other of mercy; the one chained to original sin, the other freed from the chain of all sin.[¶] If the sacraments have not a certain similitude of those things of which they are sacraments, they are no sacraments at all. From this similitude they often receive the names of the things themselves. As then, in some sense the sacrament of the body of Christ is the body of Christ, and the sacrament of the blood of Christ is the blood of Christ; so the sacrament of faith, [baptism] is faith. And thus when it is answered for the infant, that he believes, though he has not yet the feeling of faith, it is answered that he believes on account of the sacrament of faith; the answer belonging to the celebration of the sacrament.—The Apostle says, "we are buried with Christ by baptism into death"—(Rom. vi, 4.): he does not say, we have signified the burial. Therefore the sacrament of faith, not the faith which exists in the will of believers, makes the infant faithful. When as a man he begins to have understanding, he does not repeat the sacrament, but comprehends it; and will be fitted to the truth of it by a consonant will. As long as he cannot do this, the sacrament will avail to protect him against opposing powers; so that should he die before the use of reason, he will be freed by the sacrament itself from that condemnation which by one man entered into the world. He that does not believe this, is an unbeliever, though he have the sacrament of faith, and the infant is better than he.[*] We say then, that in baptized infants, the Holy Spirit dwells, although they know it not. For they know it not, though it is in them, as they know not their own mind, whose power, which they cannot yet use, is in them as a spark slumbering, to be excited in progress of time. Nor should this appear wonderful in infants, when the apostle says to certain adults, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."—(1 Cor. iii, 16.) They were not yet spiritual, because they could not yet perceive cognizantly their Spirit dwelling in them.[†] It appears therefore, that by the grace of God, through His baptism who came in the similitude of the flesh of sin, the flesh of sin is made void. But it is so made void, not that while the flesh lives, concupiscence, which is innate, is suddenly annihilated, but that what was in the individual when born, may not harm him when dead. For if he lives after baptism, and comes to an age capable of obeying the commandments, he has wherewith to contend, and by the aid of God may conquer it, if he receives not the grace of God in vain.[‡] So is it in the case of adults. Thus, although in baptism there is the full remission of sins, there remains, whereby we may advance to a better state—a contest to be ardently carried on against a host of evil desires tumultuating in us. And hence it is said to the baptized, "mortify your members which are upon the earth,"—(Col. iii, 5.) and it is truly so said, but with no blame of baptism.[‖] O, ye Pelagians!—we have never asserted that ye deny baptism to infants; but in the greatness of your wisdom, ye say wonderful things! In the sacrament of the Saviour, they are baptized, but not saved; they are redeemed, but not made free; they are washed, but not cleansed. These are your portentous opinions. For ye fear to hear, if they are saved, what in them was wrong; if freed, what in them was enslaved; if cleansed, what in them was unclean? It is not your sentence, but Christ's who said: "Unless anyone be born again, of water and the Spirit, he cannot enter the kingdom of God."[§]

REMARKS.—It is not my purpose to discuss the subject of baptismal regeneration. But I have suspended the consecutive reading of St. Augustine's theological works, to translate and offer to your pages some passages illustrative of the sentiments respecting baptism, of the most powerful mind which for the first five hundred years the Church of God had raised. It was never a question in the age of St. Augustine or at any time previous, in the Church of God, that baptism is an efficacious organ of the Holy Ghost for conferring grace; and against the Pelagians who recognized infant baptism it is his palmary argument to establish the doctrine of original sin. The argument of the Bishop of Hippo with the heretics against whom he contended was as cogent as it was simple. You admit baptism as the sacrament of regeneration to be applicable to infants; but to infants it cannot be given for the remission of actual sins; therefore it must be given them for the remission of original sin. I do not remember that St. Austin anywhere attempts to define the mode in which the Holy Ghost operates in the Sacraments, the manner of connection between the outward visible sign and the inward spiritual grace. The simplicity of faith does not favor such efforts, even in minds the most agile; and although the revelation of God concerning his gifts will never involve a contradiction, they must necessarily contain a mystery, and in proportion to such faith in such minds will be the humble reverence of the mystery. The attempt to penetrate beyond what was revealed respecting the Sacraments, and to define till definition became error, was the great fault of the schoolmen, to the effects of whose metaphysical subtleties, the dogmas of Rome and Geneva, though in opposite directions, to this day bear an equal witness.

Among these schoolmen it is a question, whether in the sacraments there is any supernatural virtue causative of grace, and whether the sacraments contain grace. They all agree that grace is a certain participation or participated likeness of the Divine nature, and that it is impossible for any creature to be the productive cause of grace, since every cause must be greater than its effect. They also unite in opinion that the sacraments may in a manner be called instrumental causes of grace, and that they contain grace, in this respect differing from other signs merely significative. But they differ concerning the sense in which we are to understand that a sacrament contains grace and is the instrumental cause of grace. On the one hand, Thomas Aquinas and those who agree with him[*] represent a sacrament to be a vessel containing grace, as a vessel contains medicine, and as conferring grace on the recipient by a created virtue inherent in the sacrament itself; which is the teaching of the Roman schismatics, if one can reach their ambiguous statement of this as of other of their heretical tenets. On the other hand, Bonaventure and many others of the schoolmen[†], rejecting the former opinion, maintain that the sacraments contain grace because they signify it, and that by the uncreated power alone of God, which by covenant assists His own ordinance, the soul of the recipient, where there is no opposing obstacle, draws grace from God Himself, its eternal fountain. It is to be observed, that this controversy relates to the supernatural created virtue inherent in the sacraments themselves, and producing a certain disposition in the soul without the ministry of the senses or reason, a virtue by the latter class of divines deservedly disclaimed. But there was no controversy respecting the virtue or objective effecacy, whereby the sacraments, as if they were visible words, convey to the senses that signification which they have received from the Divine institution and so affect the will itself. This operation the sacraments exert upon adults alone, having the use of their senses and of reason, and who have been previously instructed in the nature of the institution.

But there is another, deeper, more secret, and Divine operation, by which the power of God, assisting His own ordinance, operates in the hearts of men, either by opening the heart to understand and embrace the blessings offered by that method of teaching, or operates by conferring grace without the concurrence of the ministry of the senses and perception of the doctrine set forth by the sign. This operation that power of God exerts in the case of infants, imparting to them the seal of the covenant, and according to covenant giving them with the sign the thing signified. "Christ," says St. Austin, "gives to the faithful his most secret grace, and in a secret manner infuses it into infants."

Without considering the Calvinian notion, that to infants born out of covenant belongs not the impartation of baptismal grace, I close with the words of our own Beveridge[‡], a disciple, in almost all points, of St. Austin, and little inferior to his great master in any of the qualities which have rendered the African Bishop so shining a light in the Church of God. In introducing the quotation, it will be, perhaps, apparent for what end I have referred to the language and teaching of the schoolmen. "We are not only distinguished from others but regenerated by God in baptism; yea, in baptism our sins are pardoned and our corruptions subdued under us. But because it is here said that baptism is the sign of regeneration, and the word regenerated so much carped at in our order for the administration of baptism, I shall next show how the primitive Church did long ago not only hold the same assertion, but also use the same expression. But we must know withal, that though the antient Fathers do give so much as we do to baptism yet not so much as the papists do. For they say baptism itself doeth all these things for us; whereas what the Fathers still averred was that it is the grace and Spirit of God in baptism that doeth them. So that it is not to the water itself, but to the Spirit in the water we are to ascribe these glorious effects; and therefore it is here said that in baptism 'faith is confirmed and grace increased by prayer to God.' We must pray for God's presence in the sacrament; for without that we can receive no blessing from it; but with that there is no blessing but we may have in it."[§]

Although I have said it was not my purpose to discuss the subject of baptismal regeneration, allow me to conclude with a syllogism in which I do not perceive an illogical formation.

If Baptism produces no effect on the soul of an infant it affects only his body or produces no effect at all. But to say that an ordinance instituted by God affects only the body or produces no effect at all is impious; therefore Baptism produces an effect on the infant's soul.

H. M. M.

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[*] De Pec. meritis lib. 3. c. 12. (x. 199.)
[†] In Jon. Tr. ii, c. 2, sec. 6, (iii. 1478)
[‡] Ep. 98. (ii. 360.)
[‖] Quæs. in Hepte. lib. 4, c. 33. (iii. 736.)
[§] De Pec. merit. lib. 2, c. 27. (x. 177.)
[¶] De Pec. merit. lib. 2, c. 4. (x. 152.)

[*] De Bap. lib. 1, c. 11, 13, (ix. 121.)
[†] De Pec. merit. lib. 3, c. 5, (x. 190.)
[‡] De Bap. lib. 4, c. 24. (ix. 175.)
[‖] De Peccat. orig. c. 40. (x. 407.)

[§] Con. Julian. lib. 6, c. 14, (x. 847.)
[¶] De Pec. merit. lib. 3, c. 2, (x. 187.)
[*] Eph. 93. (ii. 364.)
[†] Ep. 187, c. 7, (ii. 837.)
[‡] De Pec. mer. lib. 3, c. 39, (x. 150.)
[‖] Cont. Julian. lib. 6, c. 18, (x. 856.)
[§] Con. Jul. lib. 3, c. 3, (x. 705.)

[*] Th. Aq. Sum. pt. 3. ques. 62. Hugo de St. Vict. de sac. pt. 9. c. 1.
[†] Bonav. in 4 sent. dist. i, art. 1, q. 3. Gabriel Biel in 4, sent. q. 1.
[‡] Bev., Art. 27.
[§] Bev. on 27 Art.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIX.—ELDERS AND DEATH-BEDS.

(Continued.)

On the whole subject of administering sacraments to the sick and dying, there is among Presbyterians as profound an indifference as among the Quakers, and an unrelenting resoluteness in their elders and their ministers. One of the most amiable of their pastors that I ever knew, I have known to withhold *the rite*, as Presbyterians now term it—*the right*, as an Episcopalian would say, of holy baptism from his own child, as it lay dying, although a prudent and judicious wife, whose counsels he was glad to have on any other subject, begged with a mother's earnestness, that the Shepherd's mark might be laid upon her dying lamb, as she was about to resign it into the Shepherd's arms. An infant is happily unconscious of these wrongs. But when an earnest penitent, in whose ears the awful hour of eleven is striking, desires "to fulfil all righteousness;" the heartless refusal which will not "suffer it to be so" but "refuses water that he should be baptized," is an offence against humanity, which only the most stern and intolerant of theories could ever have conceived.

There recently lived, in the city of Richmond, a well-known Presbyterian divine, who was sent for, I believe not many years ago, to administer the communion to a sick member of his church, who was as determined to receive it, as the pastor was to deny it. But when his parishioner, to unburden the pastor of his scruples in the matter, intimated the expediency of seeking the services of a clergyman whose church delighted to allow "that most comfortable sacrament to the sick and sorrowing," the good minister's scruples about fostering superstition were waived, and the communion was allowed. This, so far as I can recollect, is the only instance, save one, I have ever known or heard of, in which a Presbyterian, expressing a desire for "the children's bread"—a desire, I have good reason to suppose, much oftener felt than uttered—was allowed by his minister the *viaticum*, as the martyrs and dying believers used to call it, for the last long journey. Has there not occurred a most painful case, within not many years, in the northern portion of the city of New York, where an eminent Presbyteriian divine, one, too, who has been a mouthpiece, and has been regarded as an exponent, of the Presbyterian system, refused the same children's meat to a young lady on her dying bed, who had begged for the crumbs as they fell from her Master's table? The lady I had known as a child—the child I had known as a lamb in my flock, when I was myself a Presbyterian—and rejoiced was I to hear that she died with an appetite for the bread of life. Sirs, why do ye these things? Is the world so full of faith, that ye are afraid of exaggerating that faith into superstition? Is *it ever* a "superstition" to obey the commands of Jesus? Is it, above all, a "superstition" for a dying sinner to obey the commandment of a dying Saviour? If a man has neglected the Bible all his days, and on his sick-bed anxiously consults its pages, do you take it from him? If the giddy girl has all through life neglected prayer, and on the verge of eternity begins to lift her streaming eyes and breaking heart to heaven, do you forbid her? If your parishioner, whom you have often, and in vain, invited to solemn converse with you on the things of eternity, seeks your counsels in the dying hour, do you refuse? Do you turn a deaf ear, and forbid these "externals" to a dying man, who needs all the aids and means that earth and heaven can devise to save him in the dreadful hour? Why, then, should you cast out the prayer of a dying soul, who says to you—"Sir, I have disregarded the commands of Christ, and some of those commands it is now beyond my power, except in intention, to fulfil; but there are others which I may yet obey; behold, here is water, what doth hinder me to be baptized? Behold, here are bread and wine, what doth hinder me to lay my hand upon them, and take them as a help to faith? Was not for me the victim slain? Am I forbid the children's Bread? See around me unbelieving companions; may I not leave my testimony in these solemn rites? And, behold, my prayers, O how frail and filled with sin; let me but see with my eyes, *for I am weak*, the bread lie broken and the wine shed forth, to plead with my offended Maker for my guilty soul, as a Pure and Undefiled Memorial, recounting to Him in my behalf, the griefs and tortures, the cross and passion of His Dear Son! And behold my father, and behold my mother and my sister; O, may not I eat this Bread and drink this Cup with *them*, before I go hence and be no more seen?" Why do you cast out, I say, his prayer? Are the multitudes of your people, when they come to die, so anxious and busy concerning the things of Christ, that you must check their ardor, for fear of its growing into superstition? You hide from the eyes of the dying the pictures of a Saviour's passion, the symbols of a Saviour's death, for fear of superstition! Superstition! Superstition do you call it in a dying man to hug to his heart or press to his lips the Bible, the bread, the cup, the minister, the anything that tells of Christ, of redemption, and of pardon? Superstition do you call it, if a Christian, all ripe for heaven, whose heart has many a time burned within him as the Lord drew near, and made Himself known in the breaking of Bread, longs in the dying hour, to go forth a last time on earth to the place of meeting on the holy mount?

I have lain myself once, and for many months, upon what was believed to be the bed of death; and, if I may dare to say it, like the Master Himself before He suffered, "with desire I desired to eat this passover." I anxiously debated with myself, whether I might hope to find a Presbyterian brother to give me "that Bread and that Cup." But as I felt myself too feeble to run the risk of a refusal and perhaps rebuke, I requested an Episcopal clergyman to break to me the heavenly Bread; and richly did I enjoy the Blessed Sacrament, knowing, too, the good will with which it was allowed me; and, as the wounds of the Sacrifice lay open before me, and were opened for me, I thought that I could read more clearly than ever the great mystery that my sins were covered. "I have made," saith the Lord, "a great feast, that I might show forth the riches and power of My Kingdom;" why then should you veil this feast from the eyes of the perishing and dying, when hunger and appetite make the Hidden Manna more pleasant and more nourishing? The withholding the Sacraments from the sick and dying, like the denying of Baptism to certain infants, is one of those crying wrongs and cruelties, which Popery in its blackest night has never dared to enumerate among her penalties, and which it was reserved for Calvinism's heart to invent and Calvinism's hand to execute. Yet Calvinism, that has stolen its inheritance from the babe in its cradle, and practised robbery upon the dying, and pushed its sacrilege to the very grave, like the thief in the crowd, has the courage and the art to raise the alarm of "illiberality" and "intolerance." For myself, O my merciful Maker, let me die in a communion, that, when the chariot is at the door, and the appointed hour is striking, and the impatient steeds are waiting to convey me, will not withhold from me the traveller's Bread. O, in that hour, ye, my surviving friends, gather around me a company of Catholic-hearted souls, to whom I may say,—"Brothers, with desire I have desired to eat this Passover with you before I suffer; for you, you shall drink again; but for me, I shall drink no more of this fruit of The Vine, until the day when I shall drink it with you new in the Kingdom of God."

ONE OF THREE HUNDRED.

For the Churchman.

Besides open and direct opposition, truth has a great many incidental and collateral difficulties to meet in its progress towards a full and consistent influence over the human mind. Many of these arise from the endless variety of form in which human frailty and infirmity have placed what is called truth. Men take for granted that what they regard as truth must be such; and doing so, it is by no means uncommon to pursue, in its behalf, different and often opposite methods towards others, as opinion, inclination, or policy, may dictate—sometimes resolutely defending what they deem the truth against supposed error, and sometimes endeavoring to secure the former from opposition, in an effort to conciliate the latter, by representing the difference as not of sufficient importance to justify antagonistic feeling or action. Often the determination which of these courses shall be pursued, is governed by the different circumstances under which, at different times, precisely the same points present themselves. It is a question, whether, then and there, it is best to defend opinion or action, or to seek to make friends for it by establishing amicable relations between it and differing opinion or action. Unhappily, however, there is often much selfishness in the latter alternative. Little charity is felt for those who cannot look on the two courses with equal indifference. They are denounced as sectarian, uncharitable, and bigoted. In positions, for instance, in which the Church of Rome is not very favorably situated for pushing her pretensions, and defending her peculiarities, she will complain of the sectarianism, uncharitableness, bigotry, and intolerance, of those who conscientiously believe her to be in fundamental error, and feel bound to say so, and to avoid her services, and whatever else may imply a sanction of her errors, or indifference in regard to them, or may tend to strengthen her cause. It is the same with those who, in a protestant direction, have departed from the Catholic faith, renounced the apostolic succession, rejected the sacraments of Christ, or adopted wrong principles and practice with regard to them, and formed organizations exterior to that One Catholic and Apostolic Church, which Christ established for all times and all places, and which, beginning at Jerusalem with Him and His Apostles, has, by His providence and grace, been wonderfully sustained to our day, and is, at this moment, either in actual being, or easily accessible, in every part of the world.

The charges thus brought by Papists and Protestants against the Church and her true friends, of sectarianism, uncharitableness, bigotry, and intolerance, should not move them.

In the first place, the use of the term *sectarianism*, is apt to mislead in a very important point. It properly means a body or system *cut off* from the right and true one. Holy Scripture clearly teaches that Christ established, and intended that there should ever be in the world, for essential purposes connected with his Gospel, and its designed benefits to men, a body or system, distinguished from all other bodies and systems, denominated His Church. And equally evident is it from "ancient authors," and the whole subsequent current of history, that this Church has spread, and been handed down, until it exists now and in this country. It is enough for the present purpose, that it be allowed to Christians to cherish the sincere and honest opinion, that that Church, now and here existing, is to be found in the body or system promulgated, set forth, and defined in our Book of Common Prayer, as "what Christianity is, and what the truths of the Gospel are." Those who see the matter in this light, cannot grant that that body or system is a sect, or, of course, that attachment to it, preference for it, or defence of it, is sectarian; while the same cannot be said with regard to such bodies or systems, popish or protestant, as are extraneous from it. This distinction will, of course, will not be allowed by the members of these; although each is very apt to adopt its principles with regard, at least, to some of the others. It is emphatically the view which Papists take of those around them. Most of the Protestant sects, too, will apply it very strongly, not only towards Papal, but towards other sects, quite as loud as themselves in professing Protestantism. Each is entitled to credit from the others for being honest and sincere in this.

A greater evil arises from members of the Church, themselves, thinking of the Church, or acting towards it, as if it were only one of the sects, or of the denominations, or of the "churches," of the land. This argues a very imperfect knowledge of the truths and requirements of the Gospel, and does injustice and injury to the Church of God, and of course to the evangelical cause. In our preference for our communion, we should distinctly recognize the historical fact, that it is that body which is identified with the one established by Christ and His Apostles, by regular transmission from it, through the early British Church, which was one of the primitive Churches—this having, in process of time, become blended with another genuine branch of the primitive Church brought into England; and been subsequently regularly introduced into this country, while, this being a part of the British Empire, the British Church only could introduce here a lawful and duly authorized Christian body: and after our severance from that Empire, organized as an independent body, on Scripture and Catholic principles, by the aid of the Scotch and English branches of the British Church. This being so, we are authorized to consider ours as that portion of professing Christians in the United States, which has the most legitimate interest in all that the Scriptures say of the Church, which is Christ's body.

We owe it to our Church, also, to consider seriously the ground she takes on the subject of the Christian ministry, which, and its functions, are clearly represented in the Bible, as entering into the very essence of the Church, and of its spiritual agency in the great Gospel scheme. At the time of her organization she was surrounded by bodies of professing Christians, living and thriving under pastors of great excellence, exemplary dilligence, and distinguished usefulness; who had been ordained on other than Episcopal principles—in recognition, namely, of the Christian ministry existing in but one order, and that possessing the power of ordination; which was held to be an essential part of the pastoral functions: and moreover, she had the fact before her that individuals among such pastors, had, from time to time, desired, and therefore probably would, from time to time, desire, to transfer their pastoral labors to her communion. Under these circumstances prompting to as great concessions as she could conscientiously make, to the demands of charity and liberality, she adopted from the British Church, the declaration, as her doctrine, that *three* orders have been in the ministry since the Apostles' days; that these are of divine appointment; that ordination by a member of the first of them, in other words, by a Bishop: episcopal ordination—is essential for giving authority to minister in the word and sacraments; and that therefore she will receive no man as a lawful minister who hath not had episcopal ordination: and moreover in consistently and honestly acting upon these principles, she requires all non-episcopally ordained ministers, who would transfer to her their pastoral labors, to come to their Bishops for ordination, as those not yet in the ministry of the Church of God.

But further: This Church, our Protestant Episcopal Church in the United States, is a branch of that portion of the one Catholic and Apostolic Church, which was reformed from papal abuses and corruptions under the auspices of English Protestantism—obviously very different from Protestantism in most parts of the continent of Europe. It was so ordered by the good providence and grace of Almighty God, that this reformed Catholic Church should be organized and in operation, before the Romish Church had imbibed the full measure of corruption brought upon it by its Council of Trent; one result of which was, fastening upon that Church, as matters of faith, enforced by the penalty of an awful curse, heretical opinions which had hung much more loosely upon it, and might or might not have been held by its members. Thenceforward, these opinions—material departures from the true Christian faith, and involving extensive corruptions in religion—became a part of the profession, as essential to salvation, of every one in communion with that Church: consequently, no one could be so without sin—either the sin of holding sinful doctrines, or the sin of the false profession of holding them. Before this crowning iniquity was perpetrated by that Church which held a great part of Europe in bondage, a refuge was provided for Christ's faithful people in the Anglican Reformed Church; which was also a blessed and timely testimony against the unchristian extravagance and ultraism which marked elsewhere much of the working of Protestantism.

Thus occupying the true position of the Church of God among the erroneous ways of man's device, our communion has another note of being emphatically that Church. And what, under these circumstances, has been the character and operation which it has sustained? Unquestionably, it has been the most efficient opponent of Popery. And useful is the warning which history and observation give, of the deteriorating tendencies, and the pernicious results, of Protestantism unqualified by its Catholicity. Numberless schisms, grievous heresies, downright infidelity, have been the end of those tendencies, and have proved to be such results, to an extent shutting out all reasonable confidence in the purity or safety of the systems which have produced them; while opposite tendencies and results have most happily illustrated the good hand of God upon it.

Such are some of the external reasons why it may be allowed to the members and friends of our Church to consider it as *the* Church of God in America: why, indeed, they may regard such a view of it as required by true faith in, and reverent recognition of, His good providence.

Much, too, is there in what Divine providence and grace have done for the internal character and working of our ecclesiastical system, to justify the same view of it. It has been well fitted to perform the functions of the Church. In its standards of doctrine, of worship, of order, and of operation, if they be cordially and consistently, and in true faith, charity, and piety, maintained and acted out, we see an agency for the Gospel, than which our land does not possess a better or more efficient. Its communion brings men nearer than any other, to that blessed state of the Church, when the multitude of them that believed, were of one heart and of one mind, and continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. With it, the truth as it is in Jesus has been proved to be the most safely deposited, and the most effectually guarded against deterioration. In its standards, however men of prejudiced or perverse minds may wrest them, as they do also the Scriptures, in a contrary direction, Papal and Protestant corruptions are met by the full and fair exhibition and enforcement of the truths of God to which they are opposed; and these truths are pressed home to the deepest and most holy consideration, by being blended with the heart's offering at the Throne of the heavenly grace, and wrought into prayers for those divine influences whereby alone the things of the Spirit of God can be spiritually discerned, and His holy and precious verities give light to the understanding, sanctity to the heart, and uprightness to the character and life. In its worship, a service, spiritually and reasonably adorned with the beauty, and rendered impressive by the solemnity, and edifying by the significance and fitness, of outward order and ceremonial, stands instead of that extreme on this head which, in man's sinful perverseness to abuse the useful, and vitiate the good, and turn God's gifts and teachings against Himself, ministers to superstition, arrests the spiritual by the sensual, and tempts to reliance on the form as the purchase of release from submission to the power of godliness; a service presenting to the mind's capacities and yearnings for thought and meditation, an object large and rich and full as the wisdom and power of God in the revealed truths, facts, and operations of the Gospel, instead of the looseness and the license of self-indulgent mental ranging, turning the inward and outward form, and it may be, the intention, of devotion, into mere theoretic and ingenious speculations; a service, quick with chastened warmth and well-ordered and holy earnestness, instead of the confusion, wildness, and irreverence of enthusiasm; a service, blending, as God's word blends, the outward and visible with the inward and spiritual in religion, not only as adapted to each other in reasonable fitness and beautiful concord and harmony, but as made essential each to the other's divinely appointed place and service, in the duties and experience of true evangelical godliness, and in the humble seeking, and meet preparation of heart, for the gracious influences of the Holy Ghost; and thus a service, every way adapted to infuse into the mind the understanding and faith, into the heart the love and devotion, and into the character and life the piety and virtue, of true and undefiled religion.

The ministry of our Church, in its form and organization, in the doctrines and principles connected with it, and in the functions and prerogatives assigned to it, accords with that which, it appears from Holy Scripture and ancient authors, Christ set in the Church; and is historically proved to be the same ministry, handed down in unbroken succession, as fully and clearly as our Bibles are proved to be the same sacred books which holy men of old wrote as they were moved by the Holy Ghost, handed down in unbroken succession.

Let not, now, those be severely judged, who, in the love they bear to Christ and His Gospel, connect with *this* communion their sense of obligation to the ideas, the care, the allegiance, and the support, which the Bible requires of them towards the Church of Christ; so as to feel themselves bound to it exclusively, in the working out of their own salvation, in their own examples of religious observances and duties, in their own testimony to what Christianity is, and what the truths of the Gospel are, and in all their efforts to diffuse among men the blessings of sound religion and morality.

An intelligent, careful, and unprejudiced study of the system of religion set forth in our liturgy, clearly shows that it differs materially from all those around us; more indeed from some than others; yet to such a degree, and in such way, from each and all of them, that none of them can be fairly considered an equivalent substitute for it; that the influence of each and every of them, as a system, must be prejudicial to it; and that all amalgamation with them must deteriorate it. Consistent attachment to it, therefore, requires that this state of things be allowed its proper influence on the minds, the principles, and the conduct of her members. And as this becomes thus an affair of duty, it is, of course, entirely compatible with Christian charity towards those whom we think in error, and with fully granting that there may be some, perhaps many, good things in their systems, and much that is laudable and even exemplary in the manner in which they are held and acted upon.

Reflections of this nature derive important aid, not only as valuable and interesting investigations on facts and occurrences connected with the moral history and state of man, but also as involving considerations of religious duty, from the facts, that in adopting our liturgy, our Church took substantially that of the Church of England, declaring that she was "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship"—a declaration afterwards repeated in a disavowal of any change from that Church, "of religious principle in doctrine, or in worship, or in Church discipline, :" * and that the Church of England, in throwing off the unlawfully usurped authority, and reforming itself from the corruptions, of that of Rome, sought not the introduction of new standards of ecclesiastical polity, of worship, or of doctrine, but the purging of the old from unchristian additions and perversions; thus retaining them as they were held before the bringing in of those additions and perversions, making primitive Catholicism her rule and measure. Our liturgy, then, is, in substance, that which the Church of England inherited from primitive times, and which, about three hundred years ago, she reformed from all those subsequent additions which were inconsistent with its pristine integrity and purity, retaining those only which accorded with these. Another note this, of the identity of that communion with the one original Church of Christ.

That Church was in existence, in full possession of the faith of the Gospel, and in operation according to the known will and mind of Christ, before the New Testament was written. This was given for the confirmation of the Church in those things which she already most surely believed, as they were delivered unto her by inspired men; for keeping in remembrance all things which Christ and His Apostles had taught; and for an unerring rule even unto the end of the world, by which to judge how far she retains, and how far she forsakes, the true and right way of the Gospel. Of course, then, when this blessed and inestimable volume was complete, hers was the duty, like that commended by the Holy Ghost, as "noble" in the Bereans, to search it whether her doctrines and requirements would stand its test.

There is probably not to be found, in Christendom, a volume of religious standards whose claim can be compared with that of our liturgy to being, not an original Protestant work, not a new work avoiding the corruptions of the old, but that old work, purged of its corruptions: not merely a substitute for the uncatholic doctrines and requirements of popery, but the thing itself which popery had enlarged and perverted by its corruptions, rescued and cleansed from them: in other words, a return to the old and pure faith, and to the substance of the old order and discipline, and of the forms and spirit of worship, which were before popery, and were of the Church's original apostolicity, integrity, and purity.

The devout and earnest minded Christian will find it both an interesting and edifying employment to look into this matter, and guided by proper counsel as to the best sources of information, learn what were held by the primitive Christians to have been the essential principles of the faith and Church of the Gospel, and of man's religious and moral obligations and duties, as they were left to the Church by Christ and His Apostles.—Such will thus be shown to have been the system of religion given of God to the Church, before the written New Testament was given; and this, consequently, must be the soundest and best rule for understanding what might otherwise be uncertain in that volume; for the simple reason, that the New Testament was, of course, intended to illustrate and enforce *that system*, and to furnish an infallible rule whereby, in all future time, to detect additions to it, or subtractions from it, not warranted by the written word, and all abuses and perversions of it.

Then let the sincere and humble-minded Christian ponder the words of piety and love with which the Preface to our Liturgy is closed:

> "And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

In conducting such examination—than which it is difficult to conceive of any more fitly calling for diligent and faithful prayer, for the direction of God's most gracious favor, the furtherance of His continual help, and the enlightening influences of His Holy Spirit—let the Christian have special regard to the points most likely to involve fundamental principle: such as *the faith*, in its connection with the true nature of God, of Jesus Christ, and of the Holy Ghost; the work and the object of the redemption of mankind, its intended effect on the race universally, and on individuals separately; the Church, its ministry, its sacraments, its claims upon men, and their duties respecting it; the rule and measure of human obedience, religious and moral; the future life, what is to be man's state therein, and whether and how that state is dependent upon individuals themselves.

Let the knowledge of the Church thus gained be compared with that had of the primitive Church, during the lives of the Apostles, and until the sad breach between the East and West, in points especially clearly held by all, or defined by General Councils, as of generally known and acknowledged obligation from the first. As far as the Prayer Book is found, on this comparison, to be sustained by the primitive Church, it will, of course, present that state of things which existed, as of God, when the New Testament was written; and this, now as then, must, as a rule of interpretation, be an invaluable aid in understanding what, in that written word of God, may, considered by itself, be of doubtful or uncertain meaning.

It may be allowed to Christians honestly and conscientiously to believe that the system of religion embodied in our Prayer Book, has ample proof of fair claim to every advantage in reference to Christian faith and duty which can flow from such a process; and that the same can be said of no other system, Papal or Protestant. It must, therefore, be allowed them to be governed in opinion, feeling, and conduct, by this conviction; and scrupulously to abstain from whatever may have a tendency to weaken the cause of this *Church system*, to neutralize its influence, and to scatter its means of increase and of power. And also—be it added—it must rigidly be expected of them, that in their own Christian characters and lives, earnest exertions in their proper sheres, and generous and disinterested devotion of their means, they do all they can to strengthen that cause and influence, to promote that increase, and to give right direction and efficient operation to that power.

B. T. O.

For the Churchman.

When are absurdities reduced to practice in the Church?

1st. When our pulpits are given up on Sundays to Agents, who instead of preaching the Gospel, occupy the time and place to set forth the claims and financial affairs of great societies which are not of the Church, but disclaim all connexion with her or sympathy with her doctrine.

2d. When our Churches take up collections on Sunday for such objects, which have and can have no more religious merit or sanction in them than the worldly business of any Christian, pursued as it ever should be, with an eye to the glory of God. It is Christian working on Sunday, Christian Sabbath-breaking in the pulpit, Christian merchandizing in the house of God.

3d. When ministers of the Church forsake the service of her altars, and take a commission from any of these general societies and traverse our Churches to raise funds for them, when the entire resources of the Church are wanted for objects within herself—her misssionaries being unpaid and suffering for bread, and many of her parishes without the preached word.

4th. When the idea is prevailing, that talking and travelling laymen or ministers can be a substitute in converting the world and establishing the religion of Christ, for the ministration of the sacraments and the *word preached*, not talked or read.

5th. When the names of our Bishops and other Clergy are given as arguments to keep up these abuses, because they are recorded as life-members and patrons of these societies, when it is known that these honors are often imposed upon them, as they are upon every person whose standing gives influence, and to whom such offering may be presumed acceptable. This is the way many minds are misled, and appearances kept up, to the injury of the Church, and to the prejudice of objects far more deserving.

6. When the Anniversary of a Society is a greater event than a consecration of the Church—when what men institute seems to work better and be more extolled than what God has ordained, and fixed a name and office to.

ARMINIUS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 9, 1850.

The East.*

TIME was when these words caused emotions of vague obscurity and ideas of inappreciable distance. It was as much as a man's life was worth to visit Palestine or Egypt, to say nothing of Persia or India, the Burman Empire or China. What with Turks and Pagans, Soldans and Great Moguls, and Khans and other Potentates, whose morals were very bad, according to general repute, and whose treatment of strangers was still worse, it was impossible to say when the daring wight who ventured into their dominions would ever come back again; or if he did return, with how many hands, feet, eyes, or ears his retrogradation would be accomplished. And when, after years of suspense, he did greet the eyes of his wondering friends, he was a made man for life, and could such tales unfold, as raised the hairs of his auditors "like quills upon the fretful porcupine," and made them wonder at his hardihood, admire his perseverance, and be transported with his endurance. Modern science, researches, and conquests have changed all this! The descendant of the Great Mogul sits a virtual captive in the palace of Delhi; while the Monarch of the Celestial Empire has narrowly escaped a rough salutation from outside barbarians with red coats. Japan, it is true, remains tolerably secluded for the present, though there are rumors of a not friendly call being intended, under the auspices of the star spangled banner. The Khan of Bokhara, who so terribly frightened the kind-hearted Dr. Joseph Woolff, has recently demised; and more hospitality may be expected from his successor. Up to a late period this last-named country was about the only one in which it was not pleasant to travel.

Thanks to steam, Egypt and Palestine are now usual points whither travellers in search of health of body, and entertainment for the mind, direct their wandering feet. A familiar face is missed for a few months (which seem only weeks), and when again it meets your view, and you carelessly observe that its owner has been a stranger, he overwhelms you with Jordan, the Nile, Cairo and Jerusalem, the Dead Sea, and the Necropolis. Ten days to Liverpool—a fortnight more to Alexandria—and his feet press the soil of the Ptolemies and the Pharaohs. Up the Nile flies the swift bark, and the Pyramids and the Sphinxes, the temples and the obelisks, aye, and old hundred-gated Thebes itself, which astonished the youthful mind when proud of a first conquest over the three books of Homer, and the Sacred names of Holy Writ which fixed his attention when wondering over the touching narrative of Joseph, are objects of sight, and not of imagination or description merely.

To such scenes the book now mentioned introduces us. Compelled by ill health to make a voyage to Europe, and led by both professional and classical associations to visit the Levant, the author has essayed to communicate to others the same feelings and views which possessed him when enjoying himself amid the relics of the splendors and glories of these regions. And a very pleasing work he has produced, abounding with useful information, graphic and apt descriptions, and sound reflections; written in an unambitious, flowing, and correct style; without any ostentatious parade of learning, but enough to show that he posseses more than the requisite amount to pass his time intelligently and profitably in these far-famed lands. The letters were actually written at the time he was travelling, which gives them much freshness and life; and it is pleasing to see how sometimes first impressions are afterwards corrected and improved on subsequent examination and reflection. They have, however, been carefully revised for the press; additional matter has been judiciously selected from other works of established reputation, and incorporated into the text, or added in the form of notes. The book is divided into two parts, as indicated by the title. We are able at present to examine only the first part, that relating to Egypt, reserving, for another occasion, the interesting portion which describes "The Holy Land."

We have said that Mr. Spencer gives vivid and apt descriptions—if our readers wish for proofs they may (having first bought the book) turn to the opening pages, where he describes the state of the population of Alexandria, or to pages 108 and *seq.*, where he depicts the degraded habits and manners of the inhabitants of Cairo. It is impossible to conceive anything more debasing than the poverty and filth, the ignorance and vice of this wretched people, made up of the dregs of several distinct nations, rivalling each other in the worst qualities of the human race. No one who compares the wonderful prophecies of the divinely-inspired pages of Holy Writ with the actual state of degradation and misery of this country, once famous as the nurse of learning and the parent of science, can fail to acknowledge with awe and reverence the wondrous foreknowledge and directing hand of the Most High God. The devout and reverent spirit with which these coincidences are pointed out by our author are highly creditable to him as a Christian and a divine. We are sorry to find that the attendance at the English church at Alexandria is very small, notwithstanding the large number of English continually sojourning at the hotels, waiting for a passage to India; and that, though ground was given by the Pasha, on which to erect a church, and an excellent plan was fixed upon, some funds collected, the materials gathered in abundance, and the walls partially raised—all has been brought to a stand-still for want of money; and both the government at home, the residents at Alexandria, and the thousands of passengers to and from India look on with the completest apathy. Such a fact is disgraceful to the character of the British nation, and most injurious to the cause of the Christian religion and the claims of the Anglican Church.

The account of the *Pyramids* is very able and interesting, and not only are the author's own observations given, but also those of Sir G. Wilkinson and other distinguished *savans*, who have made Egyptian antiquities their peculiar study. We give his reflections as he gazed from the summit of one of these huge masses.

> "In many respects the view was pleasing, and in all instructive; yet though I felt the force of what was before our eyes, and acknowledged the deep interest attaching to these mighty monuments, and the eventful and important history of this land, my mind was filled with mournful emotions, and I gazed long and steadfastly at a scene which it is out of my power adequately to describe. Death, death, ruin, and decay—these formed the prominent characteristics; death without hope of renewal—ruin and decay without expectation of re-enlivening power and energy. The tombs of the dead, the ruins of once mighty cities, the scant remains of former greatness and glory, the degraded descendants of a mighty people, all were about me and before my eyes; and the words of the prophet seemed to write themselves deeper than ever in my memory." (Ezek. xxx., 4, 6—8.) pp. 41.

After giving the opinions of some of the learned in Egyptian chronology as to the design and purpose of these structures, he very sensibly observes, that after all, possibly the great secret has not yet been discovered, and that further researches will bring to light what is now hidden. He accedes to the common view that they were built by the *Hyksos*, or Shepherd Kings, about the year 2100 B.C., and gives some very sound reasons for this opinion.

Travelling on the Nile, as pursued by our voyager and his friends, was by no means as uncomfortable or dangerous as might be expected. They had a good sized boat, with cabins, awnings, &c., and could read, sleep or talk as they had a mind. Nor were adventures wanting. Our estimable brother gives a *striking* account of the rows into which the crew of the boat and the villagers along the banks occasionally got; and how he himself once shot an impudent dog for attempting to bite him, replied to the owner who harangued him in Arabic, by an excellent speech in English, demonstrating that the act was justifiable *canicide*, took up such a position with his double barelled gun as reduced his opponents—a hundred more or less—to a state of inactivity, and escaped to the boat with "dauntless step and slow," proud of his victory over dogs and men. On another occasion he and the other gentlemen formed a column of support to their crew, who were engaged with some inhabitants on the shore, and would no doubt have done valiant deeds had a necessity arisen. Happily the former required no help, and the pugnacious inclination did not develope itself in deeds.

We regret that we have not space to dwell upon our author's visit to Philæ, Syene, Thebes, the Nicropolis, Dendera and the caverns at Beni-Hassan, but his pages are replete with tasteful, valuable and judicious notices of those temples, statues and other features which are most remarkable. On the 95th page he says:

> "In general there is, if I may venture to say it, a heaviness about Egyptian buildings: the vast columns and immense stones which form the walls; the want of relief to a broad and high wall, such as is found in our western style of architecture; and the singularly grotesque objects by which the artist sought to divert the attention from dwelling too closely upon the temple as a whole, appear to me as serious defects."

He, however, afterwards considerably modifies this opinion in speaking of the magnificent temple at *Medinet Habu*:

> "He cannot well fail also being impressed with the temple as a whole, and as illustrating the main features of Egyptian architecture in a manner most likely to make a deep and lasting impression. It is quite possible, nay, perhaps probable, that he will feel disposed to condemn these vast edifices in which the land of the Pharoahs abound, as heavy and in measure unmeaning, as deficient in the gracefulness and beauty of the Grecian style, and as evidencing a false taste; but he will find them grow upon him, and he will see reason to acknowledge, that in their palmy days, when all the richness of color, and elegance and profusion of decoration were brought to bear; and when there was everything in keeping both in surrounding objects and in the minds of the people, the temples of Egypt must have equalled if not surpassed, all edifices in the world. Even now, too, the pilgrim wanderer amid the ruins needs no very vivid imagination to lead him to the conviction, that the ancient inhabitants of the fertile valley of the Nile, were a people wonderfully advanced in the arts of civilized life, and truly great in those things to which it took the western world ages to attain. These remarks are no more than simple justice to the remains of art in Egypt, and may serve as a slight tribute at my hands, since I profess myself no great admirer of a style of architecture so totally different from all that I have been led to think the pure ideal of grace and beauty."—[P. 126.]

Our author visited the most famous mosques at Cairo, but thinks meanly of them. After describing the finest, he says:

> "How far short does it fall of the sublime conception and execution of an edifice, in which our Lord and our God is worshipped and adored with a pure and holy worship! In the temples of the true God we see a grasping after the pure, the spiritual, the infinite: in the edifices of imposture and false religion, all is sensuous, materializing, utilitarian, expedient:—and thus will it ever be, as it ever has been."—[P. 195.]

The concluding portion of this part of the work gives a melancholy account of the state of the Coptic Church; and a narrative of its services as witnessed by the writer. We have marked an interesting passage which will be inserted next week. He speaks with great delight of his attendance at the English Church at Cairo, the warmth and paternal affection with which he was treated with Mr. Lieder the missionary, his wife and family, and the devotion and zeal exhibited by that gentleman in his Christian labors amid the deadness and corruption which surround him. "His nephew, Mr. Reginald Stuart Poole bids fair to be among the first Egyptologers of the present age," and entertains at the same "time the most conscientious and firm convictions of the truth and Divine authority of the Holy Scriptures." The day has gone by when the sceptic and infidel could pervert the wonders of this ancient land to their vile purposes.

DISUNION.—The following extract, from the Feb'y number of the *Missionary*, has been marked for insertion since its reception. Though the storm has not yet burst, as might have been reasonably anticipated, when it was written, the clouds continue dark and lowering. The most eminent and devoted of our statesmen are nobly stemming the torrent of passion, turbulence and disorder, and their efforts are approved and applauded by the great mass of their fellow citizens throughout the length and breadth of the land. There are, however, materials of a very different stamp, both in the Senate and among the Representatives, whose talk is of disunion, and whose "voice is for war," and every true lover of his country should loudly raise his voice, and testify his abhorrence of such conduct and such language in the halls of the highest Legislative body in the Union. To witness such scenes is humiliating to the character of our Government, and is destructive of the cause of National Freedom and Constitutional Liberty. We join cordially in the earnest recommendation below, and trust it will be followed by all those who may peruse our columns. God rules nations as well as individuals. He can pluck up and destroy as well as plant and build. It is HE and HE alone who can "refrain the fierceness of men and turn it to His praise." "HE stilleth the raging of the sea, and the noise of his waves, and the madness of the people."

THE PRAYER FOR CONGRESS.—There never was a time, since the foundation of the republic, when so much of interest and importance attached to this prayer. In the judgment of the best and wisest men, among us, the commonwealth is in danger.—That bond of union, which has borne us through so many trials, and raised us to such a height of power and glory, is seriously threatened with dissolution. It is not for us to enquire who is most in fault. It is enough to know, that we are all in fearful peril. We may justly confide, in the patriotism of our rulers, and in the wisdom of their counsellors; but the principle, without which there is no patriotism, and the inspiration, without which there is no wisdom, proceed, with every other good and perfect gift, from God. And, before all plans, and higher than every purpose, is now the urgency of prayer. A nation on its knees, will never be divided, and can never be destroyed. Let such be our position, now. Let the prayer for Congress, which is used, by appointment in all our Churches, be offered, by consent, in all our families. Let patriarchal piety, and fire-side devotion, and even the lisping innocence of children, adopt its wise and holy suffrages; and send it up, from the domestic altar, to the mercy seat. And let every Christian, in his private prayers, entreat the Lord, for that, without which, there can be no real peace, or permanent prosperity, the preservation of the Union. 'Pray for the peace of Jerusalem. They shall prosper that love thee.'—'For my brethren and companions' sakes, I will wish thee prosperity.'

Since this was written, the Message of the President, in relation to the organization of California, has been received. The concluding lines of it should be written in the heart of every American.

'Connected, as the Union is, with the remembrance of past happiness, the sense of present blessings, and the hope of future peace and prosperity, every dictate of wisdom, every feeling of duty, and every emotion of patriotism, tend to inspire fidelity and devotion to it, and admonish us cautiously to avoid any unnecessary controversy which can either endanger it or impair its strength—the chief element of which is to be found in the regard and affection of the people for each other.'

THE BISHOP OF CONNECTICUT'S STATEMENT, which is given in the *Calendar*, serves materially to corroborate the last letter of his brother of North Carolina, and to shew the danger of hasty and ill considered reports, spread by third parties, not cognizant of all the facts of the case—

"My conversation with the Rev. Mr. McLeod, referred to by Bishop Ives, in the last number of the Churchman, took place during the session of the General Convention of 1847, and occurred on board the steamboat from Huntington to New York. I inquired of him whether it was his purpose to remove from his parish of Huntington? He answered that he was then on his way to New York, to consult the Bishop of North Carolina on the subject. Before arriving in New York I informed him of a vacant parish in Connecticut, and asked if he would be disposed to accept of it, in the event of his removal? He replied that it would be necessary for him to consult Bishop Ives, before giving me an answer. I suggested that I believed he belonged to the Diocese of New York, and not to that of North Carolina. He answered, Yes—but that he was nevertheless subject to the direction of Bishop Ives in the matter.

"On arriving in New York, I mentioned this conversation to a clerical brother, who inquired of me, *significantly*, whether I had heard of a Secret Order there, of which Bishop Ives was the Superior, to whom all the members were under vows of obedience? This was the first intimation I had ever received of the existence of the Order of the Holy Cross. I recollect that, soon after this conversation, the Rev. Mr. McLeod was admitted to the Priesthood by Bishop Ives. It seems, by the Bishop's communication, that Mr. McLeod's transfer to his diocese must have taken place in the meantime. His answer to me therefore may have been framed in reference to these contemplated relations."

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* See Preface to Book of Common Prayer, and Journal of General Convention, 1814.

* THE EAST: Sketches of Travel in Egypt and the Holy Land. By the Rev. J. A. Spencer, M.A. Elegantly illustrated from original drawings. 8vo. Pp. 503. G. Putnam, 1850.

Not the least doubt can reasonably be entertained that such was the case. But the work of whispered detraction went on from hand to hand, until it received its consummation in the pamphlet on "Auricular Confession," in the following imposing form, P. 124–5:

"Let me give you a *fact* as related to me. I believe it to be true. A young gentleman was ordained a Deacon in the Diocese of ——, where he was a candidate, and where he belonged. He was, at the time of his ordination, though the fact was not then known, a member of the Order of "The Holy Cross"; he had expressly, or impliedly, bound himself to some sort of obedience to the Superior, as the facts I am about to relate will shew. Soon after his ordination, and before he had canonically been removed from the diocese by letters dimissory—nay, as far as my informant knew, before he had asked a letter dimissory from his own diocesan, he received a letter from him, calling his attention to a vacant parish within his own diocese, and suggesting of him to go to it, take the charge of it, and bestow on it his ministrations. To this letter from his own diocesan, the deacon answered that he could not comply with his request *until he had consulted the Bishop of North Carolina*. The Bishop to whose diocese the deacon belonged was, as you may well suppose, somewhat perplexed to understand what mysterious connection had thus linked one of *his* deacons to a brother bishop; and the inquiry to which the circumstances led was among the first of those events which brought to the knowledge of the Church the existence of an Order within it, bound by some kind of obligation, if not by express vows of obedience, to another superior than the one recognised in the ordination office."

It was this statement, industriously circulated in his diocese, which called forth the indignant disclaimer of Bishop Ives. If the case referred to is that of Mr. McLeod, our readers can sift it for themselves. If another case is meant, the author, as a man of honor and veracity, is imperatively called upon to say who is intended. For him to stand mute, under the extraordinary developments that have been made of injustice to the Bishop of North Carolina, is no enviable position; and we wait the result.

Male School, Columbia, Tenn.—A clerical brother from this Diocese has sent us the following Circular, with a request for its publication:

"Columbia, Tenn., Feb. 11, 1850.

"*Rev. and Dear Sir.*—I most respectfully solicit of your people a donation of *Five Dollars*, to enable us to erect the necessary buildings for a *Diocesan Male School*. We have a charter, incorporating the institution under the name of Ravenscroft College, and ten acres of ground in a most eligible situation, and seek only the opportunity to work for Christ and the Church. In the bonds of a common faith and hope,

Your friend and brother,
Jas. H. Otey,
Bishop of Tennessee,
In behalf of the Board of Trustees."

The above, we are told, has been sent to every Clergyman having a parochial cure. The amount is so small, and the importance of the object such, that we trust every parish, that can, will respond without delay. About $1,500 have been collected already for the institution, but it is not possible to commence building on that. The Female School is in a flourishing condition, and of the highest utility to the Church in that Diocese. The Romanists are using great exertions in the West, and have many schools, one of the most efficient engines they employ. Let not this effort fail. There will be no lack of patronage if the school is established.

We should be glad, had we space, to give an extended notice of the very interesting exercises at Columbia College, on Monday last, on occasion of the presentation of the Testimonial awarded by the Faculty at the close of the late Intermediate Examination. The opening Prayers were said by the Rev. Dr. Haight, one of the Clerical Members of the Board of Trustees. Then followed Declamations by two members of each of the College Classes. Most of the Pieces were original compositions, written with a purity and correctness quite remarkable, and were well delivered. In presenting the Testimonials, the President, Dr. King, addressed the successful students in a happy and impressive manner. Altogether, it was an occasion of great interest, and one to be long remembered by those who were privileged to be present.

Lecture on Secret Societies.—It is with peculiar satisfaction that we announce to our readers the delivery of a Lecture on the Origin, Nature, and Tendencies of Secret Societies, on Tuesday evening, 12th inst., at the Hope Chapel, by the Rev. K. I. Stewart, of the Diocese of Ohio. If a thorough knowledge of his subject, united with a conscientious regard for truth, will satisfy a curious and intelligent public, we may expect a profitable lecture. Tickets of admission, at 50 cts. each, may be obtained at the Bookstores of Messrs. Stanford & Swords, 137 Broadway, and T. J. Crowen, 599 Broadway. The lecture will commence at half past 7 o'clock.

☞ We are much pleased to learn that the new work on Ecclesiastical Architecture, by Frank Wills, Esq., will be published this week by Messrs. Stanford & Swords.

New Publications.

The Rise, Progress and Present Structure of the English Language—by the Rev. Matthew Harrison, M.A.: Philadelphia; E. C. & J. Biddle, 1850. Pp. 392, 12mo.

We have perused the greater part of this work, and that with the utmost pleasure. It is divided into 3 parts—the *historical, philological*, and *grammatical*. The first traces the wanderings of the Scandinavian and German tribes, shows their connection, gives an account of the various tribes that settled in Britain, and the changes which the Anglo-Saxon underwent in inflexion and construction. The second embraces a philosophical discussion of the formation of languages as affected by climate and other circumstances; the monosyllabic character of the Anglo-Saxon, and consequent terseness and strength; the introduction of terms from other sources, especially the classical, and their right use and benefit; and the licentious use of foreign *phrases* and *idioms*. The author laments the disuse of some very expressive old terms. The last part contains a thorough analysis of the several parts of speech, with many acute observations on their proper and improper use, as illustrated by passages from *good* writers, showing that it is not so easy to write good English as is commonly supposed. The book is very well printed, and makes a good appearance. It is for sale by the Messrs. Appleton, and we are well pleased to recommend it, as worthy of a careful study.

Voices from The Press, A Collection of Sketches, Essays and Poems—by Practical Printers. Edited by James J. Brenton, New York; Charles B. Norton, 1850. Pp. 312, 8vo.

The object of this collection is to show "what industry and application unaided by wealth and patronage can accomplish." The authors, many of whom are now well known for their literary and professional reputation, have been at one time or another practical printers, as is shown by an Introduction containing brief notices of their career. Many of the pieces possess much merit, and the volume on the whole is quite an interesting one.

Sketches of Minnesota, with Incidents of Travel in that Territory during the summer of 1849, in Two Parts, by E. S. Seymour. 12mo, p.p. 281; New York—Harpers.

The first part embraces a well written account of the history and territorial organization of this hitherto almost unknown region, now rapidly rising into importance by its rapid settlement. The second part contains not only a narrative of the common events which befall a traveller, but a copious and useful description of the Indian inhabitants, the features and productions of the country, both vegetable and mineral, its geological formation, the temperature of the climate, &c., and thus constitutes a valuable guide book for the emigrant and settler.

The Westminster Review for January has been republished by Messrs. L. Scott & Co. Its contents are as follows:—1. *Epidemics*, a valuable history of the different phases of pestilence which have since the 14th century scourged the world, including the last visitation of the Cholera; 2. *Woman's Mission*, embodying much sound thought and many important suggestions, while we do not assent to all the views expressed; 3. *Religious Faith, and Modern Scepticism*, expressing much contempt for the Church of the Past, and for religious orthodoxy, and yet important as an index of the feelings and spirit of some classes of thinkers of the present day, and with which the Church Catholic has to combat; 4. *The Caxtons* and *Shirley*; 5. The *Law of Bankruptcy*; 6. *Railway Progress*, full of information, with an abundance of facts and figures; 7. The *Session of* 1849, a Resumee of the proceedings of the British Parliament; 8. *African Coast Blockade*, showing the expense and inutility of the present system, while the slave trade has been indirectly encouraged by other measures, as the removal of the sugar duties. There are also 33 notices of books foreign and domestic, many of them lively and suggestive.

No. 11 of the superb Boston edition of Shakspeare by Messrs. Phillips, Sampson & Co. has been published. It contains the play of "As you like It" with a fancy embellishment—*Rosalind*. It may be obtained at the Messrs. Appleton's book store.

We have received a Communication to the Rector, Wardens, and Vestry of St. George's Church, New York, by the Congregation of that Church in Beekman Street. We are sorry to find that domestic and pecuniary difficulties still disturb this parish, and that the project of selling the old church has not been abandoned. There are some very forcible reasons presented why this should be retained for Divine Service, and especially the consideration of the general removal to the upper part of the city of so many churches and meeting houses. The congregation of the lower church are willing to take the property in Beekman and Cliff streets and $15,000 worth of the other property of the Corporation, and sustain themselves as a separate body. This proposition seems liberal and just.

A friend has sent us Bishop Hopkins's Address to his Clergy on the Gorham Case. Of course it is marked by ability and learning; but we are glad that our rule is not to review Episcopal Charges. We have also received Bishop McIlvaine's Sermon at the Consecration of the Bishop of Indiana. Also Christian Nurture, a sound and able discourse by the Rector of St. Anne's, Annapolis, in which the doctrines of the Incarnation and baptismal regeneration are clearly set forth, and their connection shown. Bishop Henshaw's Sermon before the Massachusetts' Diocesan Society for the Relief of Widows and Orphans of Clergymen is a powerful and eloquent appeal for that excellent Institution. An extract will be found on our fourth page.

Littell's Living Age, Nos. 202 and 203, have come to hand; also the Sailor's Magazine for March, the Mother's Magazine, the Christian Parlor Magazine, and the Evergreen. The last contains a view of Jerusalem and Mount Olives, and several pieces suitable for Lent reading. Some other books and pamphlets will be acknowledged in our next.

No 4 of Appleton's Dictionary of Mechanics, Engine Work, and Engineering has been issued. It contains the conclusion of the elaborate article on *Boilers*: *Bolting Mills*, with a particular account of Ayton's; *Boring Machines* of Nasmyth, Gaskell, and Co., and B. Hicks and Son, Bolton; *Boring Tools*, a great variety; the *Bran Separator* of E. Benton, Milwaukie; *Brick Machines*, Ustick's, Phila., Choice and Gibson's, Leahy's, and Nash's. The number is filled with illustrations, and the promise of its completeness is very faithfully kept.

Foreign Intelligence.

From our files by the *America*.

House of Lords—Clerical Discipline—*Tuesday*.—The Bishop of London brought forward the Bill of last session, for regulating proceedings in the case of Clerks in Holy Orders offending against the Laws Ecclesiastical. This bill contained a clause to which he wished to call the attention of their lordships, and particularly of the learned lord on the woolsack, before it underwent a second reading. It related to the erection of a new court of appeal in all suits against clergymen for heresy and false doctrine. The ultimate appeal in such cases was formerly to the High Court of Delegates; but it was found to act inconveniently, as the delay and expense of the proceedings were very great. It was therefore thought fit to substitute for the Court of Delegates, the Judicial Committee of the Privy Council. That tribunal had produced certain inconvenient results, which were evidently not within the contemplation of those who had constituted it. Very great inconveniences had followed, or were likely to follow, certain omissions made by those who had the superintendence of former legislation. A Judicial Committee of the Privy Council was not a suitable or competent tribunal for questions involving decisions upon what was heresy and false doctrine. In the Clergy Discipline Bill, the Judicial Committee of the Privy Council had been substituted for the High Court of Delegates, and in cases of morals no inconvenience had followed the substitution. But when you came to a discussion on the mysteries of religion, it was quite clear that such a tribunal was not the most fitting for the trial of such questions. It was not a Church tribunal, and there were many clergymen who felt their consciences burdened in having to submit to their decision. In cases of morals it was provided that no court of appeal, formed out of the Judicial Committee of the Privy Council, should be considered as properly constituted, unless one Bishop was a member of it. That provision introduced the Church into the tribunal as a member of it. With respect to the cases now brought by appeal from the Court of Arches to the Judicial Committee of the Privy Council, involving points of heresy and false doctrine, it was not provided that either one or more of the bench of bishops should be members of that tribunal; and not only was it not provided that any member of the Episcopal bench should sit as a member of that Committee, but care was not even taken, that the members of it should be members of the Church of England. It might happen that the majority of the members of that tribunal might be dissenters from the Church; and in that case, which he admitted was not very likely, they would have to decide whether the teaching of a clergyman was conformable to the doctrines of a Church from which they themselves dissented.

In this Bill, the Clergy Proceedings Bill which had already been before the House on several occasions during the last three years, he introduced a clause which he hoped would remedy all the defects of which he had complained. It provided a new tribunal for heresy and false doctrine, and had been framed, after most careful deliberation, by a committee of their lordships which sat last session on the Clergy Proceedings Bill. He proposed no alteration in the Bill itself, except a slight one in the tribunal appointed to try these offences. He had always thought—and he still continued to think—that there should be an appeal to the bench of bishops (so we understood the Rt. Rev. Prelate, who was not heard very distinctly), and that there the appeal should end. That would be a strictly Church tribunal, and in such a case the conscience of a clergyman would not be wounded by the construction of the Court. As far as the Church was concerned there would be no objection to see the Court of Delegates restored, as that was originally a Church tribunal. That would satisfy the Church; and if Her Majesty would allow the Convocation to assemble, to take this single point into consideration, it would create in the Church great satisfaction. He hoped that their lordships would consider the clause which he had framed with great attention, for this one question—the constitution of the ultimate tribunal of appeal involved, in a degree which they could hardly imagine, the safety and prosperity of the Church of England.

The Archbishop of Canterbury expressed his concurrence in the observations which had fallen from his Rt. Reverend friend the Bishop of London, and hoped that his proposition for a new tribunal would meet with the support of their lordships, and trusted that the Bill for its erection would be carried into law during the present session. The present state of the law on the doctrine and discipline of the Church was acknowledged to be excessively defective, and he must say that it was chiefly owing to the defective constitution of the Court of Appeal that the Church now stood in a position of some difficulty. It could never be satisfactory that questions relating to the doctrines and discipline of the Church should be submitted to a tribunal of laymen. They ought to be submitted to a tribunal of ecclesiastics, and such a tribunal this bill constituted.

Lord Brougham approved of the course which the Right Reverend Prelate had pursued on this subject. He had not been present at the arguments in the great case of Gorham and the Bishop of Exeter, but he had heard the echo of them at a distance. Anything which could relieve the Judicial Committee of the Privy Council of such cases would be a great boon to its members, and would be generally beneficial; but, whilst the law continued in its present condition, the members of that committee must perform their duty. Referring to the observations of the Right Reverend Prelate in favor of the restoration of the High Court of Delegates, he pointed out the great anomalies and absurdities in its constitution, and declared that, in his opinion, it had very properly been abolished in a late reign. The Judicial Committee of the Privy Council was a great improvement upon it. He would give the proposition of the Right Reverend Prelate, when he saw it, his best consideration.

After a few words from the Lord Chancellor, who deprecated all discussion upon this question until the Bill of whose details they knew literally nothing, was printed.

The Bishop of London reminded their lordships that he had earnestly implored them to give every consideration to his clause when it was printed.—His lordship had previously remarked in a sort of "aside," that he had brought in his Bill at this early period of the session, in order that it should precede the decision of the Judicial Committee of the Privy Council in a case which had been recently before it

The Bill was then read for the first time.—*Eng. Church'n.*

The Committee of the Additional Curate's Society met on Tuesday, and agreed to the following resolutions:

1. "That it is not expedient to alter the practice of this Society, the original rules of which declare that in all cases strict regard is to be had to the authority of the Bishop; a principle which has been carried out in practice by requiring the sanction of the Bishop of the Diocese to every application made to the society for aid.

"2. That to withhold such sanction, on account of the opinions of the clergy who apply for grants to the society, would be contrary to its intention; since it is a fundamental and distinctive principle of the society not in any way to interfere in the choice or appointment of the curate maintained by means of its grants, nor to exercise any control over them; but to leave their selection and continuance to the Incumbents, subject to the authority of the Bishop, who, by refusing or revoking a curate's license, can at any time prevent, or terminate, in his own diocese, any grant from the Society."

We very much doubt if this will be satisfactory, or afford any adequate remedy for such cases as that which has led to the recent agitation.* That a bishop can at any time revoke a Stipendiary Curate's license, without being liable to give any reason, or to prove any violation of the Church's Doctrine or Discipline against him, is, we consider, a very great anomaly and hardship. Merely because an Incumbent has a *pecuniary* interest in his benefice is surely no Christian reason why he should have the benefit of a formal trial, which is denied to his fellow-priest who happens to be unbeneficed. We would suggest that this anomaly might be remedied by the correction of Clerk's Bill. That curates are subject to removal by the Incumbent is surely sufficient. —*Ibid.*

The London Church Union, at a meeting on Monday last, agreed to issue the following papers for general circulation and adoption:

Resolved, 1. That the Universal Church alone possesses, by the commission and command of its Divine Founder, the power of defining in matters of doctrine; and, subject to the same, the Church of England alone possesses, within its sphere, the power of interpreting and declaring the intention of such definitions as the Universal Church has framed.

2. That a power to interpret formularies of the Church by a final judicial sentence, the Synods of the Church not being, in practice, admitted to declare the doctrine of the Church, irrespective of such sentence, becomes in effect a power to declare in matters of doctrine.

3. That, by the suit of "Gorham v. the Bishop of Exeter" now pending by appeal in the Judicial Committee of the Privy Council, as well as by the case of "Escott v. Mastin," in the year 1842, it appears that the Crown, through a Court constituted by an Act of Parliament, alone exercises a power to confirm, reverse, or vary, by a final judicial sentence, the decisions and interpretations of the Courts of the Church in matters of doctrine.

4. That in the present state of the law, nothing hinders but that an interpretation, which shall have been judged to be unsound by the Courts of the Church, may be finally declared to be sound by the Judicial Committee; or that a person who shall have been judged to be unfit for the care of souls by the spiritual tribunal may be declared fit for the care of souls by the civil power.

5. That the exercise of power in such matters, under such a state of the law, endangers the public maintenance of the faith in Christ.

6. That the existence of such a state of things is a grievance of conscience, and that this grievance is aggravated by the fact that the members of the Judicial Committee are not necessarily members of the Church of England.

7. That although the fullest confidence may be placed in the integrity and legal ability of the Judges in the case now pending, nevertheless no judgment pronounced by them, either one way or the other, can be accepted by the Church.

8. That for the redress of the said grievance the following steps are necessary:

Firstly, That the Church in Convocation or Synod have license to deliberate for the special purpose of devising a Proper Appellate Tribunal for determining all questions of doctrine and other matters purely spiritual.

Secondly, That an Act of Parliament be passed, for the purpose of making the judgments of such tribunal binding on the Temporal Courts of these realms.

Thirdly, That the Acts of Parliament relative to the Privy Council be so amended as to exempt questions of doctrine and other matters purely spiritual from the cognizance of the Privy Council.—*Ibid.*

Forms of petitions to the Queen, the Archbishop of Canterbury, and the Bishops of the several Dioceses of his Province have been prepared and put in circulation, drawn up in conformity with the above principles.

Downing St. Churches.—From one of a series of papers, lately issued, relative to the proposed alterations in the constitution of the Australian Colonies, it would appear that her majesty's ministers have got a notion that as they can, *ipso motu*, create "District Councils," "Houses of Delegates," and "Governor Generalships," "State Charters," &c., so they can also make "Churches" at will. We read under the signature of "Mr. L. Bathurst" in one of these documents,—of no less than four "endowed Churches," as actually at this date existing in one of our Australian colonies. We find also the possibility hinted of the local legislatures there finding out hereafter, and "seeing fit to endow, any other Churches than these four," and if we inquire, as well we may, what are the Communions, which, are in this document, designated, again and again, as "the four Churches in question," we find that the Presbyterian Kirk of Scotland is one, and the schismatical sect founded by John Wesley is another. Is there not a fine chance of the endowment in those regions, of some Bunsenist "Church of the Future?" —*Correspondent of the English Churchman.*

To Correspondents.

"A Presbyter," "J. H. H." "Euryalus," "A Voice from Georgia," "Looker on," "Holy Mysteries," and "The Ecclesiologist" have been received. Also a "Plain Dealer." The notice of the Ecclesiological Committee Meeting in our next.

Domestic Intelligence.

DIOCESE OF NEW YORK.

Episcopal Services *by the Bishop of New Hampshire, acting at the request of the Standing Committee of the Diocese.*

Wednesday, February 27th.—In the Evening, in the neat and commodious place of worship occupied by the Parish of the Crucifixion, New York, of which the Rev. Dr. Schrœder is the Rector, the Prayers were said by the Rev. Dr. Haight, and the Rev. Mr. Carder; the Rev. J. J. Elmendorf, Deacon reading the Lessons. The Bishop preached, and confirmed 9 persons.

Friday, March 1st.—In the afternoon, in Grace Church, Brooklyn Heights, the Prayers were said by Messrs. J. W. Clark and Noll; the Lessons were read by the Rev. Messrs. D. V. M. Johnson and Labagh, and Adult Baptism administered by the Rectoe, the Rev. Dr. Vinton. The Bishop preached, confirmed 31 persons, and addressed the Candidates. The concluding Collects were said by the Rev. Mr. Duffie. After the Service the Bishop confirmed a sick member of the Parish at his own residence. This is the second Confirmation in this Church within the year.

On the *Third Sunday in Lent, March 3d*, A.M.—In the Church of the Advent, New York, Morning Prayer was said by the Rev. Mr. Carder, and the Ante-Communion by the Rector, the Rev. A. B. Hart. The Bishop preached, confirmed 22 persons, and addressed the Candidates.

P.M—In St. Michael's Church (Bloomingdale) New York, the Rev. William Richmond, Rector, the Prayers were said by the Rev. Messrs. Carder and Peters. The Bishop preached, confirmed 16 persons, and addressed the Candidates

E.—In St. Jude's Church, New York, Evening Prayer was said by the Rev. Dr. Whitehouse. The Bishop preached on the subject of Confirmation, by request of the Rector, the Rev. H. D. Ward. It is intended that the Candidates from St. Jude's shall be presented to the Bishop at the Confirmation at St. Thomas's, on the evening of Palm Sunday.

Acts of the Ecclesiastical Authority of the Diocese.

Lewis P. Clover, Jun., has been received as a Candidate for Orders, upon a letter of transfer from the Bishop of Virginia, and Edmund B. Tuttle, upon a like letter from the Bishop of New Jersey.

We make some extracts from a graphic description of the Confirmation in the Church of the Holy Trinity, Brooklyn, given by a correspondent of the "Daily Freeman."

It was a scene simple enough in its material, yet of imposing beauty, and really of unusual interest. The church was Holy Trinity in our own city of Brooklyn—and its noble architecture told well in the splendor of its hundred lamps which yet left the lofty arch in a dim religious light. The music was exquisite; the organ was touched by a master, and a rich, powerful, sweet female voice which sustained the burden of the song, has taken possession of me; I am sure I shall listen to its pure and thrilling notes in my dreams to-night. The Rev. Dr. Vinton read the service in his manly and impressive style; and the Rev. Dr. Haight preached eloquently an able discourse from the text "God is in the midst of her, she cannot be moved." Then came the Confirmation. The Rector and Pastor, the Rev. Dr. Lewis, commenced the service, and presented to the Right Rev. Carlton Chase, D.D., the Bishop of New Hampshire, (a fine looking Bishop he is, of manly presence,) something like a hundred persons to be confirmed—at least I counted as far as 94, and there were others who came up afterwards to the chancel-rail: and it was a beautiful and imposing sight—so many gathered together and making devout profession, from the aged man with his whitened locks, to the middle-aged and the youthful, fine young men and dear young girls. * * * * * And in very truth, from all I hear, there can't be a much more assiduous or successful pastor than Dr. Lewis is, and his young assistant, Mr. Drowne worthily keeps pace with him. Bishop Chase laid his hands on each candidate severally—and then he delivered a short address, as chaste, simple, and unpretending, earnest and direct as any I ever heard in my life: just as full of good common Christian sense and good home truths as could be well crowded in so short a space. The Rev. Dr. Johnson then said a prayer, and the Bishop gave the greater Benediction.

As to the sermon by the Rev. Professor Haight, it was a capital one, and sustained well his reputation. He told how many a crisis the Church had passed through, and its vigorous life was in it yet, unabated, and showed no sign of debility or age. He pourtrayed in vivid colors the period of the Jewish malice, and the Pagan persecutions; and in very strong language described the crisis of the Arian Controversy, as "that awful heresy which vitiates redemption," and the Roman Theology and practice as "most perilous corruption; and the Reformation as the happiest era of recovered purity; especially as it was conducted by the Anglican Church, which he maintained reformed itself on the true principle, and was eminently possessed of the vital power, illustrating this in our own country, where a few years ago the number of Episcopalians was so small, and now their Church looms up with its 32 Bishops, and its 1500 clergy ministering to two millions of disciples.

Connecticut.—*Ordination.*—The Bishop of the Diocese visited the parish of New Britain last Sunday, and in the morning admitted the Rector of St. Mark's, the Rev. Alexander Capron, to the Holy Order of Priests. Morning Service was read by the Rev. Dr. Coit, of Trinity College. The Sermon, from John xxi. 17, was by the Rev. Professor Jackson, of Trinity College. The Ante-Communion was said by the Rev. Dr. Hawks, of New York. The candidate was presented by the Rev. J. M. Guion. The Bishop was assisted in the Communion by the Rev. Dr. Coit and the Rev. Dr. Hawks.

In the afternoon the Bishop administered the Holy Rite of Confirmation to 4 persons; Rev. Mr. Guion reading the Service, and the Rev. Dr. Coit preaching from Romans ii. 25.—*Calendar, March* 2.

Western New York.—On Sunday, February 17, Bishop De Lancey visited St. Mark's Church, Penn Yan, in which he preached morning and afternoon. At the latter service he confirmed 6 persons. Prayers and the confirmation preface were read by the Rev. Mr. Stryker, the Rector of the Parish. Crowded congregations attend these services.

On Sunday morning, the 24th of February, Bishop De Lancey held an *ordination* in Zion Church, Fulton. Prayers were read by the Rev. Mr. Smith, of Camden, assisted by the Rev. Mr. Stanley, of Pulaski, who read the lessons. The sermon was preached by the Rev. Mr. Davenport, of Oswego. The Rev. Theodore M. Bishop, Deacon, the Missionary of the station, was ordained Priest. He was presented by the Rev. Mr. Porter, of Granby, who, with the other clergy above named, joined in the imposition of hands. The Bishop administered the Holy Communion, assisted in distributing the elements by the Rev. Mr. Smith.

In the afternoon prayers were said by the Rev. Mr. Stanley, assisted by the Rev. Mr. Porter, who read the lessons. The Rev. Mr. Bishop read the Confirmation. The Bishop *confirmed* 4 persons, and preached.

Robert Beverly Tillotson, admitted a candidate for Holy Orders in this Diocese in 1847, and compelled by sickness to relinquish his studies and go abroad, having, while in Europe, apostatised from the true faith of the Holy Catholic Church, as held by our Branch of the same, by making vows of eternal obedience to the Church of Rome, I hereby give notice to the Diocese, that I have displaced him for such heinous apostacy and sin, from the list of Candidates for Holy Orders.

William H. De Lancey,
Bishop of the Diocese of Western New York.
Western New York, Feb. 14th, 1850.
[*Gospel Messenger*.

New Jersey.—*Confirmation.*—On Sunday, 17th of February (first in Lent), in St. Mary's Church, Burlington, the Rev. Mr. Bradin read morning prayers, and the Bishop preached, and confirmed 20 persons, making, with 14 confirmed before, 34, since the Convention. The Rev. Mr. Frost read the preface to the Confirmation service. The Rev. Professor Hyde and the Rev. Mr. Musgrave were present.—*Missionary.*

☞ Pennsylvania.—The following official acts have been performed by the Bishop of the diocese within the last month.

Feb. 2d, confirmed a sick man in private.

Feb. 3d, A.M., preached, administered the Communion, and confirmed 4 at the Swede's Church, Upper Merion.

Feb. 3d, P.M., catechised and addressed the children in St. John's Church, Norristown.

Feb. 3d, Evening, preached in the same church, and confirmed 8.

Feb. 10th, A.M., preached, and confirmed 6 in the Church of the Ascension.

Feb. 10th, P.M., catechised and addressed the children in the Church of the Advent (N. L.).

Feb. 10th, Evening, preached in the Church of the Emmanuel, Kensington.

Feb. 13th, Ash Wednesday, A.M., addressed the congregation of St. Mary's, West Philadelphia, and baptized two children.

Feb. 13th, Evening, preached in the Church of the Redemption, Fairmount, and confirmed 18.

Feb. 17th, A.M., at Pottsville, admitted Rev. Geo. L. Neide to Priest's orders, delivered an exhortation, and confirmed 25 persons.

Feb. 17th, P.M., at Christ Church, Minersville, preached, and confirmed 4.

Feb. 17th, Evening, preached in Trinity Church, Pottsville.

Feb. 18th, P.M., preached, and confirmed 4, in St. Gabriel's, Morlattin.

Feb. 18th, Evening, at Christ Church, Pottstown, preached, and confirmed 4.

Feb. 20th, Evening, preached in the Church of the Epiphany.

Feb. 24th, A.M., preached, and confirmed 44 persons, in St. David's Church, Manayunk.

Feb. 24th, P.M., preached, and confirmed 14 persons, in the Church of the Crucifixion, Bedford street.—*Banner of the Cross.*

Maryland.—*Confirmations.*—On the Feast of the Holy Innocents, 1849, in Trinity Church, Elkton, 1 person.

On the second Sunday after Epiphany, January 20th, 1850, in the Church of the Ascension, Washington, D. C., 14 persons.

On Septuagesima Sunday, January 27th, in St. Ann's Church, Annapolis, 18 persons.

On the first Sunday in Lent, February 17th in St. Thomas's Church, Hancock, 12 persons; and at night, in St. Andrew's Church, Clear Spring, 7 persons.

On Monday, February 18th, in St. Andrew's Church, Clear Spring, 3 persons.

On Tuesday, the 19th, in St. Paul's Church, Sharpsburg, 3 persons.

On Wednesday, February 20th, in St. John's Church, Hagerstown, five persons were confirmed; and on Thursday, the 21st, for the same parish, at his own residence, one person, confined by incurable disease.

On the afternoon of Sunday, the second in Lent, and first of St. Matthias, at St. Mark's Church, Lapponi's Cross Roads, 5 persons were confirmed. On this occasion, a congregation of most orderly and devout demeanor thronged this newly erected church, and the attendance of no less than eight surpliced clergymen graced its little chapel. The corner stone of the church was laid in April, 1849; the congregation allowed to organize at the Diocesan Convention in May; the church consecrated in July; and the present confirmation is the ingathering of the first fruits.

Candidates for Orders.—George C. Stokes and Franklin L. Knight, A.B., have been admitted on recommendation by the Standing Committee, under date of December 13th, 1849.

Ordination.—The Lent ordination was holden in St. James's Chapel, at the College of St. James, Washington County, on St. Matthias's Day, the second Sunday in Lent. Cornelius Edwin Swope, A.M., Lorenzo Septimus Russell, and Henry John Windsor were admitted to the Holy Order of Deacons. The candidates were presented by the Rev. John B. Kerfoot, Rector of the College. The Bishop preached. The Rev. Russell Trevett, the Rev. Theodore B. Lyman, the Rev. James C. Wheat, the Rev. Joseph C. Passmore, the Rev. John C. Tracy, and the Rev. R. D. Shindler (of the Diocese of South Carolina) were present and assisting at the services.

Mr. Swope, the first ordained candidate, entered the College (then St. James's Hall) in 1842, took his degree of A B. in 1846, proceeded A.M. in 1849, and is now instructor in the Grammar School of the College.—*Ibid.*

Indiana.—*Consecration of Christ Church, Madison.*—In company with several Cincinnatians I paid a visit to the beautiful city of Madison, Indiana, on Thursday, the 7th ult., to witness the consecration of a splendid edifice, just erected by a few enterprising Churchmen there. At 10 A.M. Bishop Upfold, with seven other of the clergy in attendance, met the wardens and vestry at the doors, and proceeded up the south aisle, repeating the Sentences as prescribed in the Consecration Service. The Bishop in his robes, the clergy in their surplices, now took the places assigned them. The Instrument of Donation was then read by the Rev. James Gallagher, of Trinity Church, Covington, Ky.; the Sentence of Consecration by the Rev. N. W. Camp, D.D., of Christ Church, Indianapolis; Morning Prayers, by the Rev. James Craik, of Christ Church, Louisville; the Lessons by the Rev. Messrs. Joseph Talbott, of St. John's Church, Louisville, Ky., and John Martin, of New Albany, Ia.; the Psalm, by Rev. Alfred Blake, of Christ Church, Cincinnati; the Hymn, by the Rector, Rev. R. B. Claxton, D.D.; the Ante-Communion Service, by the Bishop. At the Communion the Bishop was assisted by Drs. Claxton and Camp.

Of the edifice I cannot express in words my admiration. I consider it the "model church" of the West. It is built of brick, in the pointed Gothic order. The windows are of stained glass, and the great east window over the Communion table, has the angelic chorus, "Glory to God in the highest, and on earth, peace, good will to men," wrought in beautiful and variegated colors. The interior is finished with scrupulous regard to a correct taste, and in keeping with the design of the building; the roof, open, paneled, and oaked. An organ of good dimensions is now building in Cincinnati, and will be completed by Easter. The architect was H. Russell West, of Cincinnati, a young gentleman of fine taste, and rapidly acquiring fame in his profession.—*Christian Witness.*

CLERICAL CHANGES.

The Rev. John Martin has been transferred to the Diocese of Indiana, by letters dimissory to the Right Rev. George Upfold, D.D., Bishop of Indiana.

The Rev. Cyrus Waters has been transferred to the Diocese of Tennessee, by letters dimissory to the Right Rev. James A. Otey, D.D., Bishop of Tennessee.

The Rev. James Adams, having resigned the Missionary stations in Hunterdon Co., New Jersey, and accepted a call to the Rectorship of St. John's Church, Cohoes, Albany Co., New York, letters and papers for him should be directed to the latter place.

The Rev. E. R. T. Cook has received and accepted a call to St. Thomas's Church, Ravenswood, Long Island.

Errata.—In the Latin line, at the close of the inscription to Lieut. Ludlow, on the 4th page, for "*Hic*" read *His*; and for "*nitebant*" read *ruebant.*

☞ The notice of the Committee of the Church of The Nativity, with several other notices, we are obliged to omit.

Notices.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.
Rev. J. F. Schroeder, Rector.

Course of Sunday evening lectures on Romanism.

Lect. IV, (on Sunday, March 10,) *The Church's Doctrines of the Forgiveness of Sins; and the Romish Doctrines of Penance and Indulgences.*

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (11th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, Mar. 9, 1850.

LENT SERVICES.

The Church of the Good Shepherd, corner of Market and Munroe streets, is open for Service and Lecture, on Tuesday and Thursday evenings; and for Service on Wednesday and Friday mornings, at 7½ o'clock.

CHURCH OF THE EPIPHANY,

120 Stanton St., between Essex and Norfolk Sts.

The Sermon to the Young, in this Church, March 10, will be preached by Rev. Henry B. Bartow, minister of St. Mary's Church, Staten Island.

March 6, 1850.

CHURCH OF THE TRANSFIGURATION.

The Congregation of this Church, will occupy their new edifice in Twenty-ninth street, between Madison and Fifth Avenues, on Sunday next, March 10th. Service to commence at 10½ A. M., and 3½ P. M. The pews will be let on Monday in Easter week.

Abel T. Anderson,
Arent Depeyster,
J. W. Edmonds,
Alonzo A. Alvord, } Committee of the Vestry.

March 4, 1850.

FREE CHURCH OF THE GOOD SHEPHERD.

The Rector thankfully acknowledges the Receipt "At Messrs. Stanford & Swords," of $10 from "F," on behalf of the destitute.

It has very seasonably contributed to warm, and clothe, and feed "the poor." Christian benevolence has an ample field in such a city as New York. Would that all the letters of the alphabet, might have means and hearts like "F."

The Standing Committee of the Diocese of New York have requested the Rt Rev. Carlton Chase, D.D., of New Hampshire, to perform Episcopal Services in the following Churches during the season of Lent. The Bishop has consented to make such visitation, and may be expected in the several parishes on the days specified in the accompanying list.

By order of the Standing Committee,
William Berrian, *President*,
Benjamin I. Haight, *Secretary*.
New York, January 28, 1850.

4th Sunday in Lent	" 10,	A. M.	Christ Church, Brooklyn.
		P. M.	St. Peter's, Brooklyn.
		E.	St. Thomas's, Brooklyn.
Tuesday,	" 12,	E.	Floating Ch of Our Saviour.
Wednesday,	" 13,	P. M.	St. Paul's, Williamsburgh.
Thursday,	" 14,	P. M.	Emmanuel, N. Y.

Married.

By Rev. G. W. Timlow, in Grace church, Middletown, N. Y., on the 20th ult, the Hon. John G. Wilkin to Miss Louisa Cooley.

Died.

At the island of St. Thomas, W. I., on the 12th of February, Dr. Ira B. Blakeman.

He became a communicant of the church, as a member of the church of the Good Shepherd, in this city, with which he united himself at its commencement, and of which he was Senior Warden, at the time of his decease.

He was eminently successful as a Physician, and much beloved as a relative and friend; and in each relation his decease is deplored by a wide circle of mourners who feel in many respects his place can never be supplied. With a hope that the genial climate south might restore the energies of his naturally delicate constitution, further impaired by ardent devotion to his profession, he, late in Autumn, sailed for St. Thomas; but shortly after his arrival it pleased God to take him to his eternal rest. His lady, who accompanied and was his christian consoler through his much affliction, has thus been left among strangers, to bear the anguish of her sad bereavement, quite alone.

On the 27th ult, at Orange, N. J., Benjamin Holmes, only child of William H., and Ann M. Vermilye, aged eight months and ten days.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 26th inst, viz:

S S, St Bartholomews, N Y, for ed child, Africa, 20, do African mis'n, 5 10,—25 19; St Peters ch, Cheshire, Conn, for Constantinople, 10; S S, Christ ch, Andover, Mass, for ed, Africa, 20; 'M,' N Y, for Africa, 5; thro' E Wilcox, Esq, Phila, tithes of female industry, by U W for Mrs Hill's school, Greece, 20; D J H Eccleston, for Africa, 5; Rev W F Bryant, Bellefonte, 4 50; Radnor ch, Deleware Co, ad'l to ep'y coll, 5; St James, Bristol, Pa, for Africa, 11 50,—46; S S, Grace ch, Honesdale, Pa, Africa, 5; thro' J Loney, Esq, Baltimore, St Lukes, Baltimore, 18 13; St Pauls, do, 112 66; St Peters, do, 214 06; do, a member for Constantinople, 25; do a member for the ed of a child, Africa, under care of Rev Mr Hoffman, to be named after Rev Mr Messenger, 20; S S of do for Africa, 40 94;—355; St James, Leesburg, Pa, part of a coll, 38; S S of same, 12; —St Johns, Baltimore Co, 6 12;—486 91; Ogeechee mission, Ga, one-half, 10; Calvary, East Berkshire, Vt, one-half, 3; Union, Montgomery, Vt, one-half, 1 50; young ladies Bible class, St Andrews, Phila, for sup't of Wm Claxton, Africa, 20; fam'y mite box, 1; S S Van Buskerk, Hoboken, N J, 2; total, 630 50.

J. SMYTH ROGERS, Treas.
New York, Mar. 5, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 26th inst, viz:

For the Rev Dr Ver Mehr's mission to cal, from a communicant of St Pauls, Cincinnati, O, 10; St Pauls, Whitehall, N Y, 3; thro' J Loney, Esq, R A in Md, a member of St Peters, Baltimore, 25; St James, Leesburg par, 15—40; M, 5; St Marks, Grand Rapids, Mich, 10; Rev R Lewis, Chaplain U S N, Pensacola, Fa, 25; Ogeechee mis'n, Ga, one-half, 10; S S Van Buskerck, Hoboken, N J, 2; Calvary, East Berkshire, Vt, one-half, 3; Union ch, Montgomery, Vt, one-half, 1 50; Trinity, Bristol, Ct, 11; ch of Ascension, N Y, add'l, 5; thro' E Wilcox, Esq, R A in Pa, Emmanuel, Holmesburg, Pa, 1; total, 126 50.

THOMAS N. STANFORD, Treas.,
New York, Mar. 5, 1850. 139 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 12d ult, the following contributions, viz.:

Christ, Cooperstown, Rev S H Ballin, 13 87; Mrs Daubney, New Rochelle, don, per W E D, 10; St Pauls, Po'keepsie, Rev A D Travers, 9 63; St Michael's and St Mary's chs, N Y, Rev Wm Richmond, 20; M, enclosed in note for 'diocesan mis'ns', 5; Christ, Tarrytown, Rev Dr Creighton, 20 55; total, 79 05.

C. N. S. ROWLAND, Treasurer,
Mar. 5, 1850. 55 Water-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 12nd ult., the following contributions, viz.:

St Lukes, Somers, Rev A H Patridge, 6 75; Mrs Susan Daubney, New Rochelle, per W E D, 5; St Pauls, Poughkeepsie, Rev A D Traver, 14 87; St James, Goshen, Rev J T Cushing, 26; St Peters, Hobart, Rev W A Curtis, 4 12; total, 56 74.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Mar. 6, 1850. 55 Water street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 25th inst.

Mrs S Waring, 2; S S Van Boskerck, 2; a lady of the Holy Trinity, Brooklyn, by the Rev Dr Lewis, don, 2; Rev F I Clerc, St Louis, Mo, 5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Mar. 5, 1850. 20 John street.

Advertisements.

IMPORTANT WORK

ON BAPTISM.—This day, is published and for sale by Stanford & Swords, 137 Broadway, New York.

The doctrine of the Church of England, as to the effects of Baptism in the case of Infants, with an Appendex, containing the Baptismal Services of Luther, and the Nuremberg and Cologne Liturgies, by Wm. Goode, A. M., Rector of St. Antholins, London. In one large 8vo vol. pps. 562. Price $2.50.

NEW AMERICAN FAMILY WORKS.

D. APPLETON & CO. will publish this week, Morton Montague; or, the Young Christian's Choice, a narrative founded on facts in the early history of a deceased Moravian clergyman: by C. B. Mortimer. 1 vol. 12mo., price 75 cents.

D. A. & Co. have just Published

JAMES MONTJOY: or, I've Been Thinking—an American story—by A. S. Roe. Two Parts, paper cover, 75 cents: cloth, $1.

Will Publish Next Week,

WOMAN'S FRIENDSHIP, a Tale of Domestic Life—by Grace Aguilar, author of 'Home Influence.' 1t18

KUHNER'S SCHOOL GREEK GRAMMAR.

D. APPLETON & CO. have in Press, a new edition of Kuhner's School or Middle Greek Grammar, by B. B. Edwards, Prof. in the Theo'l Sem'y, and S. H. Taylor, of Philip's Academy, Andover. 1 vol 12mo;

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3. White Ladies' Place, *Chamber's Journal.*
4. Condition of the Jews in Egypt, *Do.*
5. A Day's Excursion, *Unknown.*
6. Winter Scenery, *Christian Register.*
7. Cape of Good Hope, *Com. Advertiser*
8. A Scene in Court, *Louisville Courier.*
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* The Bishop of Manchester's speeches at Blackburn and Manchester, wherein he indecently assailed some of his clergy for strictly conforming to the Rubric.—*Ed. Churchman.*

Poetry.

Peace.

BY REV. I. EAST.

Oh, let their peace who love Thy law be mine,
Peace such as theirs, who wait around Thy seat
To catch Thy thoughts untold, Thy will divine,
Then speed their ready course as lightning fleet.

Then am I blest with undisturb'd repose,
When nature makes no struggle to be free
From the light yoke Thy holy laws impose,
And ev'ry thought submits itself to Thee.

Pleasure and pain, toil, ease, the Cross, the crown,
Alike be welcome, since from Thee they come:
The world may kindly smile, or sternly frown,
If Thou art near to lead me safely home.

Church of England Magazine.

Selected Matter.

From Bishop Henshaw's Discourse

BEFORE THE SOCIETY FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN, BOSTON.

How is it in this fair, favored, prosperous land of our habitation? With the exception of a few parishes in our large cities and towns which enable a clergyman to live respectably, the salaries are so small as scarcely to supply the comforts of life, with the practice of rigid economy. Five hundred dollars per annum would be a very large average of the salaries received by the Ministers of Christ. In certain parishes, and they not among the least prosperous or wealthy, unmarried ministers and cheap ones are inquired for and sought after as especial favorites. They seem to act upon the principle that the maximum of benefit to be derived from gospel ministrations will be obtained most surely by securing the minimum of cost. I could point you to many a man of learning and talent devoting his life to zealous labors for the benefit of a parish, which compels him to live on a sum scarcely equal to the interest of the money expended on his education. People expect their clergymen and families to dress in costly fabrics, upon means which will only procure the cheapest; to appear like gentlemen, with the income of the lowest commoners; to live genteelly and exercise free charity and hospitality, while furnished with ability to procure no more than the common necessaries of life. They need no earnest exhortations to abstinence and self-denial, for necessity is laid upon them to practise those virtues. Special care is taken to prevent their luxuriating in the pleasures or indulging in the vanities of the world. We stop not to inquire whether the benefit of their example in this respect would not be more salutary if it were less compulsory.

Compare the condition of those in the sacred office with that of others engaged in secular professions and pursuits. The faithful Minister of Christ, in the elevated unearthly character of his calling, in witnessing the conversion of sinners and the edification of the Church through his humble instrumentality, in the thanks of the sick and afflicted comforted by his counsels, in the blessings of the poor relieved by his bounty, in the love of children and youth, whom he has trained in the knowledge of Christ, in the rich experience of the Redeemer's grace strengthening him in his duties and consoling him in his trials, and in the bright hope of that crown of righteousness promised to the faithful steward—has treasures which all the wealth of earth could never purchase, and joys in comparison with which all the pleasures of time and sense are insipid and worthless. His duties are with the spiritual world, and thence he derives his joy. He labors for eternal results, and looks to Eternity for his reward. But if in this life only he had hope, he would be of all men most miserable. The Merchant, by his enterprise in traffic and commerce,—the Manufacturer, by his industrial efforts, may amass thousands, and sometimes hundreds of thousands, as an inheritance for those who come after him; the Advocate at the bar, the Practitioner of the healing art, the Mechanic or the Farmer, not content with providing for his household while living, aims to leave them some patrimony at death. But from all ordinary sources of accumulation the Clergyman is cut off. They are to him prohibited by the vows which bind him to the Altar. If he embarks in speculation, or, without necessity, resorts to any secular pursuit for gain, he stains the robe of his profession, and is properly assigned to a rank in the band of Iscariot. Without claiming for the members of the sacred profession any extraordinary amount of intellectual power and cultivation, we may at least assert their equality in this respect with men of other professions; and therefore if they had chosen to engage in secular pursuits, they might have achieved an equal amount of temporal success. But, voluntarily relinquishing all the attractions of wealth, they have devoted themselves to a calling which promises nothing more than a bare competency for themselves, accompanied with the almost certain prospect of destitution for the dependents who may survive them. Hence results the necessity of such Associations as the present.

However disposed the parsimonious may be to unite with the romantic and imaginative in admiring the cheaper plan of a celibate clergy, yet, thanks be to God! vicious development has not acquired power enough in our Church to deprive its Reformed Pastors of the Privileges of that "holy estate" which Paul vindicated in others though he denied to himself—and which we incidentally learn were enjoyed by St. Peter, whose "*wife's* mother" at one time "lay sick of a fever."

Most Clergymen of our Communion select helpmeets who bring no dowry but their virtues and piety; and they have that proof of the righteous man's character which consists in having "children like olive plants round about his table."* To these their hearts cling with the fondest affection. In their case the ties of connubial and parental love are more tender and endearing than with ordinary men, for they, to a greater extent than others, are dependent upon domestic associations for their amusements and pleasures. When wearied with official labors, worn down with attention to the sick and dying, disturbed by anxieties for the peace of the conscience-stricken or for the conversion of the careless; or when oppressed by the wickedness and thoughtlessness of the world, the Clergyman seeks repose and comfort, not in places of public resort, but at the fire side, in the bosom of his wife and children. But at length this tender tie must be severed, these kindred hearts must be torn asunder. The man of God, at the close of a long life consecrated to the salvation of souls, the edification of the Church, and the glory of God; or, arrested by disease in the midst of active engagement in his hallowed duties when in the prime or meridian of his days, hears the Master's voice summoning him to give an account of his stewardship. With a serene heart and a resigned will, he lays himself down upon the bed of death. With respect to his own personal welfare, all is thankfulness for the past; all hope for the future. He blesses God for the grace that has attended his unworthy ministry. He blesses Him yet more for the promised glory about to be revealed. But alas! some shadows fall even upon this bright scene. Around that bed are gathered objects dearer to him than life itself. As he beholds the tears of his wife, soon to be a widow, and hears the sobs of his children, soon to be fatherless, there is danger that the visions of faith may become dim, and those wings will droop upon which his soul is about soaring to its rest. What shall become of those dear objects of his solicitude and love, when their main earthly prop is removed? Shall they be left to the cold charities of the world? Justice and humanity forbid! Let the good man die in peace, by assuring him that the Church will adopt and provide for them. The only provision made for the relief of the families of deceased Clergymen of the Church (so far as I am informed) is the establishment in several Dioceses of institutions like this—either as independent corporations—or agencies of their respective Diocesan conventions: in all cases deriving their funds from the subscriptions of the Clergy themselves, aided by the contributions of others. For several years I had the honor of presiding over such a Corporation in a distant Diocese, which has been in existence for more than half a century, and has accumulated a permanent annuity fund of more than fifty thousand dollars. It has been favored with several valuable legacies and benefactions from members of the Church, and has bestowed inappreciable comfort and relief upon many impoverished households. Under its fostering care many a promising fatherless child has received the benefits of education, while the desolate hearth and the sick bed of many a widowed mother has been cheered by its friendly offices. The protection and relief coming from such a source are not bestowed as eleemosynary gifts, nor are they received with a humiliating sense of dependence. They are rather to be considered as righteous claims, to be enjoyed with a spirit of independence: like the medical attention and nursing care provided in Marine Hospitals chiefly by the contributions of seamen themselves, or like governmental pensions settled upon the families of those whose lives fell a sacrifice in the service of their country. It is difficult to conceive of an institution more useful in its character or more valuable in its results than such an one as that which this night makes its appeal to the justice and liberality of the Church in this wealthy and prosperous Diocese. Its aims are noble, but as yet it has not the ability to compass them. The widows and children of some of God's servants are supplicating its aid, but as yet, the fund has not reached the amount which, in the opinion of legal advisers, will justify a commencement of the work of distribution. And can it be, O God of the widow and Father of the fatherless! that, in a Christian community like this, the widowed and orphaned representatives of those who have died at thine altars applying to the only appointed source of relief, shall be turned away with the cold and pitiless response "be ye warmed and be ye filled!" No. A knowledge of the existence of the necessity should insure the supply requisite to its removal. Let the rich immediately raise the fund to the amount needed for the safe and efficient commencement of its work. Let it be a favorite of their beneficence while living, and of their testamentary bequests when dying. Let those in moderate circumstances remember it in their donations, and let even the "poor widows" cast their mites into its treasury.

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* Ps. cxxviii. 4.

From the *Evergreen*.

Stray Thoughts.

With me it has long been a favorite custom, until now it has become a fixed habit, to be at my parish church at least half an hour preceding the commencement of the services. I love this half-hour, brief as the moments are, for they give me an opportunity for meditation—for reflection in a place above all others most fitted for it. When the cares of life perplex me, when the vanities of life allure me, when the gay and thoughtless world would seduce me, it is here I feel most secure from its embarrassments, and all its emptiness and pride. On the morning of last Whit-Sunday, I had just reached Trinity as its chime of bells greeted me with their delightful music. It was a lovely day and a quiet and hallowed repose pervaded not only the day but the ground attached to this church. Its shade trees and shrubs were then just showing the renovation of nature, bursting into life and freshening in all the charms of spring. These grounds are, in fact, almost as retired and rural as any country churchyard, and quite as well calculated to awaken the attention of the contemplative mind. And what sanctuary is more sacred, what place nearer heaven than the consecrated ground where sleep the sainted dead! And here, indeed, in this "city of the dead," they repose all around, maiden and matron, man and boy, side by side, in countless numbers.

How many endeared associations is this ancient parish invested with. In its cemetery, lie entombed, each in its massive vault or narrow cell, many of the wisest and purest of whom our city can boast. Most of the former Rectors, and some of the assistant ministers, and Bishops of this Diocese, are here interred. Among the latter, that valiant soldier and servant of the cross, the late Bishop Hobart's mortal remains lie beneath the broad aisle where now stands the Lectern.

The vestry of this parish, soon after the completion of the present edifice, caused the burial ground to be carefully searched over and all the monuments and grave stones which had sunk below the surface, and those that were broken, to be cemented and repaired, and replaced as near as possible to their original position.

Nor did they stop here. The monument erected to Captain Lawrence, which had been crumbling under the hand of time for years, had at last mouldered into a heap of ruins. This they have replaced by one far more beautiful and appropriate in design, and lasting in materials and workmanship. This long-standing reproach upon the character of our city has thus been wiped away by the vestry of Trinity Church, at an expense of nearly one thousand dollars. The honored remains were carefully disinterred, and placed beneath this, which is near the south gate. It is of dark freestone, and represents a sarcophagus resting on an oblong base. On the west end of the monument the starboard quarter of a vessel with a number of guns are shown in bold relief. At the other end, facing Broadway, also in relief, are an anchor and sword encircled in a wreath of oak, and beneath on the base is inscribed,

The heroic commander
of the Chesapeake,
whose remains are here deposited,
expressed with his expiring breath
his devotion to his country.
Neither the fury of battle, the anguish of a mortal wound, nor the horrors of approaching death could subdue his gallant spirit.
His dying words were
DON'T GIVE UP THE SHIP.

The north side of the base bears the following inscription.

In memory of
Captain James Lawrence,
of the United States Navy,
who fell on the 1st of June, 1813,
in the 32d year of his age,
in the action between the frigates
Chesapeake and Shannon.

He was distinguished on various occasions; but especially when commanding the sloop-of-war Hornet, he captured and sunk His Britannic Majesty's sloop-of-war Peacock, after a desperate action of fourteen minutes. His bravery in action was only equalled by his modesty in triumph, and his magnanimity to the vanquished. In private life he was a gentleman of the most endearing qualities. The whole nation mourned his loss; and the enemy contended with his countrymen, who should most honor his remains.

On the south side of the base is the following inscription.

In memory of
Lieutenant Augustus C. Ludlow,
of the United States Navy.
Born in Newburg, 1792; died in Halifax, 1813.
Scarcely was he 21 years of age when, like the
blooming Euryalus he accompanied
his beloved commander to battle.
Never could it have been more truly said,
"Hic amor unus erat pariterque in bella ruebant."
The favorite of Lawrence and second in command, he emulated the patriotic valor of his friend on the bloody deck of the Chesapeake, and when required, like him, yielded with courageous resignation his spirit to Him who gave it.

Time, and the length of this communication, forbid enlargement on the multiplied evidences on every side, of the maternal care bestowed by this good old parish upon her children who are sleeping beside her with their arms folded, and quietly waiting, in humble and holy confidence, the summons that shall awaken all who sleep in Jesus, when, like Him, they shall rise from their graves to an inheritance incorruptible, undefiled, and that fadeth not away.

How liberal and how praiseworthy are these noble and generous acts of Trinity, and how truly deserving of commendation are they, in this gold hunting age, for thus prolonging to posterity the memorials of the past with the records of the present! For one, I feel truly happy in thus bearing my testimony to their worth; and most freely do I accord my grateful thanks.

We have thus seen how zealously and how carefully she has guarded the graves and sepulchers of the dead: now let us turn and see how piously she provides for the spiritual wants of the living. She established, more than 140 years ago, and long kept under her supervision and guardian care, a school, in which, now a distinct corporation, amply endowed by her, are provided means for the education (and in part the maintenance) of a number of pupils, under a Reverend Rector of high qualifications, and other competent masters, in all that appertains to an education fitted for the business of life, or for an entrance into college; and to instruction in the doctrines and polity of our holy Catholic Church.

She has reared the finest edifice that adorns this or any other city in the United States, and opened wide its portals to the poor and the needy, as well as to the rich. All may here participate in the privilege of enjoying our time-honored liturgy, and worshipping their Maker twice every day in the year. Go when you will, at the appointed hour, morning or evening, in rain or in sunshine, in heat or cold, there you will find, "day by day," devout worshippers in solemn audience with the Deity. And on Sundays, that sublimest part of public worship, most nearly resembling the worship of heaven, the praise of Almighty God, is here conducted by Dr. Hodges, in tones most thrilling, and with a spirit and understanding seldom equalled.

The exact order and Rubrical precision with which every part of the service is celebrated strike the minds of Churchmen, from whatever section of our country they may come, favorably and forcibly; and no doubt must leave an impress that will have an important influence in directing and guiding them in the good old paths of their fathers, now followed so carefully by the venerable Rector and other ministers of this ancient and time-honored parish.

But I will no longer trespass either on your time or patience, reserving for a future occasion some further notice of objects of interest connected with Trinity Church. C. C. M.

Advertisements.

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Plan of the Church of the Holy Sepulchre,
The town and hills of Bethlehem,
The English church and tower of Hippicus, Jerusalem,
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We take the following notice from the Churchman of Dec. 22, 1849.

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Jan 26—tf 161 Fulton street.

COLLEGE OF ST. JAMES, Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The COLLEGE has for several years had the four regular classes pursuing a full course of collegiate studies under the proper Professors for each department. The GRAMMAR SCHOOL embraces the Preparatory classes in which a student may prepare for the Collegiate course.

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Feb 9—6t Rector, College of St. James, P. O.

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Feb. 23 tf$

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NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $10,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 73
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 82
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.
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February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

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August 18—tf

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March 1—tf

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CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

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All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.
New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords'*,
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BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet,*" the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

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Parents or Guardians, who wish to place their children in a family where a religious influence will be constantly exerted over them, a good education imparted, a home influence, under parental discipline, maintained, and their health and physical development properly attended to, have now an opportunity of doing so, and upon favorable terms.

Application can be made to Henry J. Seaman, No. 321 Broadway, New York, who will furnish all necessary information, and reference may be made to the following gentlemen.

Rev. David Moore, D.D.,
Samuel R. Smith, M.D.,
Nathan Barrett, Esq., } Staten Island.
Rev. William Berrian, D.D.,
Chandlers R. Gilman, M.D., } New York.
And Rev. Kingston Goddard, Philadelphia.
Feb 23—6t

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 15 stops, two setts of keys, and two octaves of Pedals 15 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

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The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

ST. LUKE'S CHURCH.—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street.
Jan. 26, 1850—$6t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

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